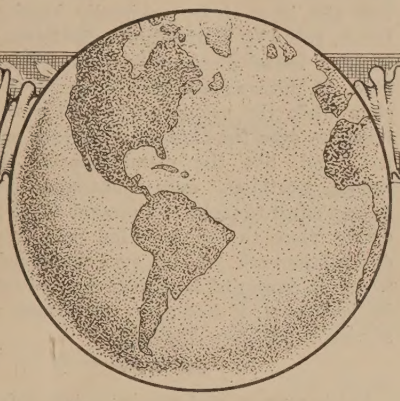
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



September 24, 1921

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See Detroit. Meet your fellow workers from all over the land, and drink deep of the well-springs of our denominational life to your everlasting refreshing.

Charles F. Patterson, Pastor.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

What is a cult? A cult is a pleasant group—which is one of our dearest words—that sits in a circle, spiritually holding hands, and with saccharine, radiant countenance beaming about a remote, fixed idea. A cult is a static body looking at the stars while the people go by. It never takes its eyes from its other-worldly object, and, like the premillennarian, it counts worthless, even abhorrent, all human effort to make this present world a decent place to live in. God rules and does all the work. A cult, even that which we are in danger of, has never cared about its usefulness, it has never performed a service. (*Christian Register.*)

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Persia covers a vast area in western Asia, nearly three times the size of Germany, and has a population of nearly ten million. But in spite of great size, a considerable, though not proportionate, population, and an ancient tradition of civilization, the country has been so weakened by bad government and economic stagnation that she ranks merely as a petty buffer state, a pawn on the diplomatic chessboard. Had the Russian Government not been overthrown, Persia would have been divided between Russia and Britain, or else, in the event of German victory, have become a dependency of Germany's eastern empire. But Germany no longer figures in the situation; Russia renounces territorial gains and seeks a conquest by propaganda; Great Britain is weary of expensive colonial ventures. So Persia is left to self-determination, conditioned only by the working of Bolshevist propaganda within her body politic. (*The Independent.*)

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Famine stalks in the alleys of the great cities. The liberty bonds and small savings accounts have been gradually consumed and many families are even now next door to want. The Commission on Immigration and Publicity of the Chicago Y. M. C. A. has decided to inaugurate a campaign of publicity to prepare the public for the dire things that seem about to happen. . . . The city of Chicago has large numbers of men sleeping out of doors and begging their daily bread. The first touch of real winter will drive these men indoors. The commission urges that the lodging houses of the city, which have fallen into disuse during recent years, be made ready for the demands that are sure to press upon them during the coming winter. The churches are also warned that they too must prepare to lend a helping hand. (*Christian Century.*)

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THE
Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Impatience for results yields but green fruit or none.

* *

A single word of good cheer is worth a dictionary of scolds.

* *

The smaller the man the sooner he gets too big for his job.

* *

The odor of unused sanctity will soon have need of resanctification.

* *

If we are honest with ourselves a kindly judgment of others will not be difficult.

* *

We come near to moral bankruptcy when we neglect our debts of gratitude.

* *

Much of the valor of the day finds its only expression in yells from the bleachers.

* *

'Tis nothing short of wickedness to hide good news of this world or the other.

* *

It is sad to notice how often those who preach co-operation are the last to practise it.

* *

They build the future all awry who are unappreciative of and ungrateful to the past.

* *

The book in the library is like the untouched feast, very attractive to look at but not nourishing.

* *

Just about the time we get rid of the old-fashioned gun the more dreadful gas-bomb will take its place.

* *

The dependable people in a church are those who read its literature and thus get acquainted with the whole family.

* *

How often do we think we are thinking when at best we are only warming over the thoughts of ourselves or others.

* *

The minister who has no time to devote to his Sunday school is preparing for a change of pastorates before many years.

* *

If you really believe in disarmament supposing you dispose of that big revolver you keep handy in the bureau drawer.

* *

There are those who speak and the immediate result is a great splash, but afterwards there are only a few bubbles on the surface.

* *

We must build a Church that will be inclusive instead of exclusive, if we would grow in height, breadth, strength and usefulness.

* *

There are new visions of truth and service vouchsafed to youth. Some of these will be realized, for which we may be thankful; others will never be realized, for which we must be more thankful.

* *

Disarm Now

Every well-poised citizen is hoping and praying that the great International Conference soon to assemble may result in the practical disarmament of the nations. But while we are hoping and praying for the great thing by-and-by, we are overlooking the lesser thing right here and now which is our duty. We are practically offering, not to the reputable citizen who has no need, but to every tough, and insane man, and immature boy, a revolver under slight and futile restraint. Murders are being committed because the state has allowed fools and criminals to be possessed of pistols. Why not stop this thing now by stopping the sale entirely or so restricting it by license as to keep the control of every gun in the hands of the law? The next and immediate step of prohibition should be prohibition of the manufacture and sale of firearms.

If We Mean What We Say

The time is now when every Christian whose Christianity is real, who means what he says, must assume the responsibility of his profession, and contribute all the forces of his life to securing disarmament among the nations. There is no argument against this, but many are the plausible statements by which we excuse our slacking. Even those who feel that the church is the place for the preaching of the "simple Gospel," must recognize that disarmament with consequent peace is about as near approach to the Gospel of the Prince of Peace as it is given to Christians to make. We can well afford to let some other things

rest for a time, to postpone our dogmatic discussions, and approach the task at hand in co-operation with national and international forces to remove from human relations this material challenge to war. We may not be able to do much, but we can pray and bring our influence to bear directly or indirectly upon those who can do. We can talk disarmament, we can write disarmament, we can vote disarmament, we can help to create an atmosphere in which nothing but disarmament can live. If we mean what we say, that is what every Christian is going to do.

College Recruits to the Ministry

At the close of the recent college commencement season there was a great cry went up from all denominations because there was such a meager enrollment from the students of culture in the ranks of the ministry. Out of 2,000 members of the classes of 1921, selected from twenty typical colleges, but 144 chose the ministry for their life work. Well, there's a reason; in fact, several reasons. In this commercialized age when worth is estimated in dollars, and when the colleges themselves have very generally surrendered to the sordid appeal, the young men can not see the chance for "success" in the ministry, and very often they have expressed their determination to get rich and then serve the Lord in some better way than in the pulpit! Here is indicated one reason. Another is that the religious leaders have made the job too easy; they have not made big enough demands and appealed to integrity of thought—"It does not matter what you believe or whether you believe anything." A weak, namby-pamby theology has in it no challenge which stirs the blood of youth. The heroic spirit is not dead. If young men are wanted, offer them, not dollars, but martyrdom in a worthy cause, and they will respond.

The Altruistic Church

Among the many fraternal and benevolent organizations it is safe to say that the Church is practically the only one that is altruistic. Good as they are, and no one denies their virtues, the general run of fraternities exist in and for themselves. Thereas the Church at its best carries the burden of humanity. Of course there are instances of selfishness within the Church, but that is when it ceases to be Christian. It is sometime charged that the Church, like every other institution, seeks ultimately membership and money, and it is sometimes true, but it is the verdict of experience that in the time of great disaster Churches give not to their own particular sect, but make their contribution to the common pool for the common good. A recent example was found in China during the famine, when the Methodist Church gave $350,000 for outside relief besides all that passed through their own relief committees, and the announcement was made that if the doors of their churches were thrown open the membership there would be increased from 14,000 to 50,000 without effort, but they would not let people join during the stress. They were working for the good they could do and not for what they could get. With all its faults, and they are many, the Christian Church stands glorious as the embodiment of Christian altruism, and whosoever would serve humanity should consider.

Just a Convention Suggestion

Judging by the diversity of opinions revealed by our Symposium on what should be done at Detroit, we shall not have much time to devote to the business of the hour. And there are a good many potential disappointments and possible hard feelings simply because most of us are afflicted with one-track minds! The man who has figured out what to his thinking is the only possible solution of world problems immediately runs up against a lot of other men with solutions of their own, among them some who build hope on the message of Universalism as big enough to include all things worth while, and simply needing application. And when Mr. A. puts up the plea that we wipe out the Universalist Church and substitute his particular fad, Mr. B. is apt to object and would turn Mr. A. out! All of which means that we need more common sense and still more common sense! The Universalist Church can not in the nature of things be exclusive, and must in the nature of things be inclusive of all the forces that make for righteousness. But none of us should presume to monopolize three days out of four with fruitless discussion of questions about which not one of us is sure. No one is reactionary simply because he wants the Convention to mind its own business, and he is not progressive who does not play a fair game and grant the freedom of speech to others which he demands for himself. Let us have a baptism of common sense; let us substitute the Golden Rule for Roberts' Rules of Order whenever it is possible. These are strenuous times; there must be forty, possibly forty-one, different world-interests, and every live Christian man must be interested. But there are only a few of us who know it all about even a few of these things. Most of us pick our own specialty and dream that if we can commit the Church to our view we have set success on its way, and can say "we did it!" We want to do all we can in the best way we can, and therefore, in the spirit of Christian co-operation and of common sense and fair play, let us practise in our small field the mighty principles which we long to see adopted by humanity.

* *

DOWN TO ZERO

A CURIOUS and significant incident has recently commanded the attention of Boston. A man who assumed the name of "Zero" announced himself as the patron of the "jobless." Without wealth, but evidently commanding some means, he opened the "Jobless Hotel," where those out of work could have shelter and enough food to sustain life. Next he startled the community by marching some of the jobless to the sacred Common, and from the bandstand put them up at auction to be sold as slaves to the highest bidder. After the manner of the slave auctions "befo' the wah," as auctioneer he displayed their good points and made his appeal, and disposed of nearly one hundred "slaves" who were to work for board and lodging, with, in some cases, a bonus of two dollars per week. Incidentally many people who could not use a "slave" made contributions to the "cause."

Considering that this "sale" of human "chattels" took place on Boston Common, and must have been attended by the spooks of Garrison and Phillips, it caused Boston to open her eyes to the fact of the un-

employment within her borders, and to recognize this strange "Zero" as a real philanthropist, and he was exploited by the newspapers with interviews and pictures. And Boston got right down to zero!

And then it was reported that while Mr. Zero was busy regulating and refining the world, Mrs. Zero and his two children had been abandoned by him and were gaining a precarious living through the daily toil of Mrs. Zero, and when Mr. Zero was approached on this delicate subject, he very cheerfully and frankly admitted that, while he had nothing against his own immediate family, he had discovered that "his true family was humanity, and his real home was the world." Of his wife he said, "I have left her for something more important." And so it appeared that he had put himself up at auction and sold himself and family and self-respect for spectacular publicity. He is no ordinary plodder, doing the humble drudgery of supporting his wife and children, he jumps into the spotlight as a world-uplifter, and with shameless presumption assumes he is following the Master Jesus.

Of all the cheap stuff by which men have camouflaged their slacking of personal responsibility, there is nothing more contemptible than this cry of "Humanity is my family and the world my home"—unless it is that kindred notion, "The world is my country and humanity my religion"—from little two-by-four chaps who steal the verbal regalia of the great to hide the shirking of their own duty, claiming a monopoly of service which other people are rendering.

There is where a great many of the self-elected uplifters get down to zero!

Jesus made sacrifices and believed in sacrifice, but he did not believe in the rest of the family making the sacrifice while he took the glory. His thought was that these great things are to be done, but the other things are not to be left undone. Mr. Zero will pass, and in the end Mrs. Zero will appear as the real philanthropist.

But do not overlook the fact, which Mr. Zero has both revealed and obscured, that many there are to-day who toil not because they have no work, who eat not because they have no food. Whether it is their fault or not is not the issue, we are about down to zero in our economic condition, and are growing a group of "slaves" willing to be sold, and Mr. Zero —or Mrs. Zero—has challenged the age.

* *

THE SERVICE OF THE PUBLIC SCHOOLS

THE public schools are now opening. The crowds of children are wending their way thereto in new and clean garments, with smiling faces, and all are excited. It is a glorious sight. It thrills the heart and makes one proud of his country. It shows democracy's interest in children, its estimate of the value of education, its wisdom in preparing the rising generation for citizenship, its faith in the equality of opportunity, and its willingness to tax itself heavily for the schools. No service it renders is greater than this provision for the education of the children and youth of its land. And the public schools repay in full measure this service and justify this interest.

These schools do much for the intellectual development of the children. They awaken their minds, call forth their powers, put them in possession of themselves, and make them participators in the life of the world and enrich them with the heritage of the race. With their power to read, a golden key is given them which opens the door to the treasure house of truth, beauty and goodness. And now and again these schools make discoveries of talents, and even genius, in the children of the poor and obscure.

These schools also train the children for citizenship. In England, when the great reform bill was passed, some statesman said it behooved the country to provide schools to educate their future rulers. Well, this is what our country has been doing for a long time through the schools. They teach the children the history of the country and of the great events in the life of the nation. The children learn the principles of democracy, the faith of the founders, the good and great men and women who have served the land, and the high cost of their privileges. They are thus made loyal patriots and good citizens. They realize that they too must play their part in national life, and have their place in this great experiment of democracy, and live and work and think, and if need be die for their country. These boys and girls soon become imbued with the spirit of patriotism. Their parents and they thenselves may have come from the far quarters of the world, but they soon come to feel in and through these schools that they are all Americans. These schools are the greatest influence in the country for Americanization. This is the reason that all American Americans, as well as immigrants, should send their children to the public schools for some of the time, rather than to private schools all the time.

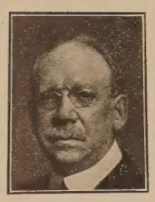
Moreover, these schools do a great deal to create respect for and sympathy with all the various races in our country. It is a good thing for old and young, both men and women and boys and girls, to learn that in the distribution of brains the Almighty has not been the respecter of any one race. It is good for the scholars to discover that this boy Abram, Tony, Fritz, or Patrick, is brighter, can understand the lessons better and have a higher standing in the class than they. This makes for respect of their intellectual powers, and for a new appreciation of their personalities. It lays the foundation for life-long friendships and makes race prejudices and hatred difficult, if not impossible. The range of sympathy and friendship of the public school scholars is wider than of those who have been educated in other schools.

Then, too, these schools have great moral influence. They make for character. They may not have specific courses in morals, but they teach morals and have moral influence. Character is made through discipline, through recognition of the necessity for law and order, through the subjection of oneself to the rules that apply to all, through doing the daily task of study and playing the game fairly, through the study of the lives of the good and great, through participation in the brief religious service at the opening of the session, but perhaps best of all through the inspiration that comes from contact with the personality of the teachers.

The opening of the schools is a good time for the Church and ministers and all good citizens to recognize their value and appreciate their service and show their interest in them.

The Spiritual Harvest of Fifty Years*

The Rev. John Coleman Adams, D. D.



WHEN John G. Adams, of blessed memory in this church, wrote out a record of the half century he had spent in the Christian ministry, he entitled his book "Fifty Notable Years." Since that book was printed, fifty more years have passed, quite as notable, in which the spiritual sons of those who wrought in that earlier day have sought to carry on the work of their fathers. The period in which they have wrought corresponds to the years in which this church has stood, like a city set on a hill, a witness to the Larger Faith. Let us review together the harvest of those years, as with humble hearts we bring in our sheaves to the garners of the great Master of the Harvest.

The period of the '70s of the last century was, for the Universalist Church, the close of a century's stern campaign against the doctrine of endless punishment, the horrible dogma of an everlasting hell. From 1770 to 1870 the Universalists of America had waged a fierce and continuous warfare to free the world from the nightmare of this unchristian belief. The conflict had been necessary; the champions of the current Orthodoxy forced the fighting. It had been bitter; the resistance of the popular churches meant social as well as religious persecution and ostracism to the new heretics. It had been effective; already a certain degree of tolerance and fellowship, sporadic and furtive, was shown to the believers in the final harmony of all souls with God. But the end of this period, the day of militancy and polemics, had arrived, and new conditions developed rapidly.

In 1863, when Vicksburg surrendered and Lee was turned back at Gettysburg, the triumph of the Union cause was assured; but there were long and weary years of war still ahead, before Appomattox and '65. So, fifty years ago, it was becoming clear that the fate of the dogma of endless misery was sealed. For thoughtful people its chilling spell was broken, and even its champions were willing to sound a truce.

When I was a young pastor in Newton, one of my deacons criticised the younger ministers because they did not attack the entrenched falsehoods of "Orthodoxy," and because they lacked the aggressiveness of the fathers in argument and debate; he rather deplored the era of good feeling that prevailed. I tried to defend myself and my contemporaries, by assuring the good deacon that we were perfectly willing to argue or debate our case with anybody who would stand for the other side, but the trouble was to find anybody of the opposite part who cared to respond.

It is hard to argue when there is nobody to argue with! The attitude of Universalists was still defiant, and they rested on their arms. The young men were ready to fight, even as their fathers did; but there were few offers of battle. So they began to accept the few and timid offers of recognition and fellowship as Christians. For Universalism could no longer be denied a place as an interpretation of Christianity. The defenders of the ancient dogmas were on the defensive, and had to reckon with defections within their own bodies. Horace Bushnell's doctrine of Atonement was identical with that which Ballou had written into Universalism fifty years before. Beecher was thundering against the doctrine of decrees, and preaching the universal fatherhood of God. Examinations for ordination were disclosing disquieting heresies on the part of young graduates of Andover and New Haven who stubbornly insisted on believing that God would grant a "second probation" to souls that had not had a fair chance in this world. Ingenious tinkers of theological stumbling-blocks were suggesting that "total depravity," instead of meaning the utter corruption of every human soul, only meant the general depravity of the "total" human race. There was a vast amount of hedging and trimming on the part of thoughtful defenders of the ancient theological *regime*, who began to see that the old battle-lines could not be held, but must be rectified and reformed.

Most significant of all the signs of the times was the rise of the school of Historical Criticism which, refusing to read the Bible as interpreted by mere tradition, began to study the Scriptures in the light of reason, and to take the testimony of their pages as to their own origin and purpose. The brave and clear-headed students who have given us a new and true Bible, were quickly recognized as foes of the old theology, inasmuch as their conclusions swept utterly away the old method of "proof-texts," and robbed the "traditionalists" of a vast store of ammunition for attack or for defense. The conservatives in theology, true to form, denounced these reverent and sincere men as foes of the Bible and infidels to the faith.

Two striking figures stand out in this period, products of its thought and spirit, and types of the different ways of approaching its problems, characteristic of the times. One was the Rev. Joseph Cook, whose Monday lectures in Boston were for many years the rallying point of an eager following from the Orthodox churches of New England, who, every week in Tremont Temple, applauded to the echo every attack, however feeble, upon liberalism, and every defense, however fantastic, of the systems known as "evangelical." On the strength of a course of theology in Germany, a wide general reading, a mind and manner incurably melodramatic and an invincible self-confidence, he stormed against the "limp, lavender Liberalism," as he called it, which rejected the Orthodoxy he championed, whose disciples he delighted to call "lost babes and small philosophers," and whose teachings he scorned as so much "sentimental syllabub." He was a type of the minds of that period that spent their strength in the effort to turn back the rising tides of scientific teaching, of philanthropic

*An address delivered at the service on the fiftieth anniversary of the dedication of the present building of the First Universalist Church of Worcester, Mass., June 26, 1921.

sentiment, and of humane effort, the reactionaries and the obscurantists who welcomed this burly declaimer as the ordained preserver of "the hell of their grandfathers." He would fain have saved the situation by Orthodoxy and dogma.

In marked contrast to this sensational figure, now almost forgotten, was the noble form of Phillips Brooks, who brought to the religious life of those days a depth of faith, a catholicity of spirit, a Christian vitality, which affected all parties and sects, and was one of the great factors in preserving the life of the Churches. He sought the unity of the various sects and individuals, not through uniform belief but through a common feeling, by a common recognition of the great spiritual facts of life. He was not at all concerned about Orthodoxy, his search and desire were for Truth. He appealed to all men because he loved all, and felt the bond that holds the human family together. His appeal for the kingdom was through life and love.

This was the religious situation in New England outside the Universalist Church. What was the situation within our own ranks?

The attitude and temper of the older men was divided. To some the times brought bewilderment and anxiety. They recognized the changes in the atmosphere; they were not quite sure that they liked the new theological climate. They found it hard to change the habits of thought and activity which they had been accustomed to use. They had inherited and cultivated strong passions and prejudices. The long, sharp conflict had left many scars. They were still in revolt against the conventional forms of religious life and expression. They did not like rituals or revivals or church membership, or the observances of the Christian Year, or prayer-meetings or missions. They especially disliked the growing disposition of the women of the Church to "speak in meeting," and their aspirations to become ministers. They were like the Jerusalem Christians when Paul and the Progressives of the early church moved that the Gentiles be admitted without first becoming Jews. They were reluctant and even reactionary. But others of the older men had a broader vision and a more constructive spirit. They were for replacing the denials of the old faith by the application of the new. Dr. Elbridge Brooks spoke for this class, in his book, published in the seventies, called "Our New Departure." He called for "the practical application to the moral life of the world, of the faith and doctrines of Universalism." He pleaded for loyalty and for enthusiasm. He pointed out the necessity for organization. He insisted on the religious training of children and the personal religious life for old and young alike. That book, seldom read to-day, is one of the great milestones along the way by which this dear church of the Larger Faith has come to its fourth half-century.

But it was read and pondered by the younger men of the Church, and may be said to have voiced their spiritual ambitions. There was a group of these youth—some are greyheads now, and many of them are entered into their rest—who sensed the spiritual situation, and with a common aim which might almost have been set forth in some formal covenant, so definite was it and unanimous, made it the point of departure for their life-work. "Organize; Spiritualize; Evangelize." That was their slogan, though it never was put into so many words. Get together; get near to God; get near to man. They were the sons of Tufts and of Canton, and carried the spirit and influence of these centers of religious training. Dearborn, Mason, Eaton, Nash, Bisbee, Tenney, Tomlinson and McCollester, from Tufts; Pullman, Perin, Sykes, Conklin, Fisher and Betts from Canton—these were a few of the youth who, in the '70s, set themselves to the life-task of impressing these ideals and principles upon the Church of their love. They wanted to see Universalism applied to life. They prayed and they wrought for a Church with the machinery adequate for a great revival of true religion and rational Christianity. They urged the need of personal religion, the realization of this Larger Faith in a Larger Life. They labored to secure a more thorough "team-work," for fellowship and co-operation in the policies and plans undertaken. Fifty swift years have passed since they took up their task. They are bringing in their sheaves to-day, few, alas, compared to what they had dreamed—when was it ever otherwise with earnest souls? But with the inevitable sadness which life's later years compel, they have some solid satisfactions over real gains which already appear secure beyond fear of loss.

> Already have they reaped the early field,
> And to the garners brought some scanty sheaves,
> With hearts misgiving at the scanty yield,
> All that the largest, longest life achieves.

These men had a slow and discouraging task. They had to contend against the habits of old years; against the inevitable radicalism of a reform movement and, most and hardest of all, for at least a quarter century, against a general religious depression. The elder Universalists bequeathed to their sons their prejudices and their passions. That meant an aversion to rituals and revivals, indifference amounting often to hostility towards anything that went by the name of "missions," a total inability to use the methods of personal appeal in spreading the religious life—in short, a revolt against pretty much all of what we may call the conventional forms of religious life as practised in the churches.

They had also to contend against a reaction from the popular faith which amounted almost to a rejection of Christianity. It took shape in a disparagement of the Bible; in minimizing the place of Jesus Christ in the scheme of the spiritual order; in a weakening regard for worship. Both the great liberal bodies passed through a period of "storm and stress," in meeting and overcoming these tendencies to undermine the foundations of the faith.

For the last twenty-five years all the work of our Church has been done under the handicap of a general and serious "sag" in the world's religious life. The strongest denominations have been affected; the weakest most of all. Religious work has been a hard pull against wind and tide. So, for many years of their service, these men have been depressed and at times almost discouraged. They have had to keep up their own courage as well as to meet the chilling prophecies of those of their own brethren who went about foretelling the early demise of our Church,

declaring that its work was done. It seemed as if the things they wrought for and prayed for were not to be realized. But they were wrong. God had still something better provided for them. Within five years has come a new spirit into our ranks, the fruitage of a long, toilsome past, and we find ourselves in a new Church, the heir of all those rich, early days.

We have effected an organization, adapted to our needs and adequate for our work—an organization in which every great interest is represented by auxiliary organizations, all of which work in entire harmony and accord.

First came the women of the Church, in the face of protest and opposition, realizing in the "drive" of 1870, for the Murray Fund, at once their power and their responsibility. Dr. Brooks, in the book I have referred to, declared that he had no faith in a woman ministry, or in her separate action, through a women's organization, or in admitting women as delegates to our conventions. He insisted that the principle of separation, as he called it, was one of disintegration, and would lead to strife and confusion and weakness. He was a type of a large party within the denomination. But I venture to say that the organization of the Women's Centenary Association was one of the great steps forward in the policies of the Universalist Church. It stimulated the sentiment which later called for our entrance into the foreign mission field, and led to the Japan Mission. It was the precursor of the Y. P. C. U., which roused and rallied our young people in a strong and useful organization. Later came the formation of the Sunday School Association, a going and a growing force, putting our schools in line with the best in the country. Then we have worked out a system of superintendency suited to our spirit and methods, whose possibilities promise great results still to be realized. We are fast learning what loyalty means, and subordination, and "team work." It even looks as if the men of our Church, seeing what the women and the missioners and the young folks are doing, were about to succeed where they have so often failed, and give a practical example of what comradeship may do in religion. We have learned how to take orders, to get into step with one another, to march to the same music, from Portland, Maine, to Portland, Oregon. We have found a leader and executive in John Smith Lowe, whose brave heart and prophetic vision have shown us how to achieve the impossible, demonstrate the unbelievable, surmount the unattainable.

We have seen the growth, steady and genuine, of a deeper religious life. The more religious of the elder Universalists were accustomed to lament the lack of spiritual results from the first hundred years of our life as a people. Dr. Brooks complains that "we have opinion rather than faith; more nominal assent than spiritual impulse or purpose." One of his parishioners said of John G. Adams, in his Malden days, that he was "able enough but too pious." Such men as he were those whom Dr. Brooks had in mind. Dr. Ryder (the elder) once said at a convention at Lynn, that Universalists were not as religious as they ought to be. His charge called out a motion to censure him; but the delegates had too much sense of humor to vote that their constituents *were* as religious as they ought to be. We are not as much so as we ought to be, even yet. But we are gaining. We have developed our doctrine of religious growth and nurture, and each new year sees the young of our homes inducted into the Christian Church. The Lord's Supper is held in higher regard. The aim of preaching has become more definitely to move men to the Larger Life which is the proper outcome and fruit of the Larger Faith. If some modern Ryder were to affirm the old defect and offer a pledge of betterment it would be voted unanimously. Such expressions have been characteristic of our conventions. Somebody is always presenting a new plan to promote piety!

Once more we have mobilized our forces for evangelism. When we started our drive for a million dollars; when we began our crusade for Men, Ministers, and Membership; when we despatched our Murray Lecturers to scatter broadcast the seed of the word—we put our forces in motion again, after the vigorous fashion of the fathers. We "got a move on." We took our faith out of the safe and comfortable seclusion of our churches and their pulpits, and brought it out on to the street and into the glare of real sunlight. We began a new attempt to bring the faith and common people together. We have undertaken to carry the good news of the Kingdom to the wide world. God prosper the campaign!

If, now, we turn to the religious world at large, we find a singular situation. On the one hand the Protestant Churches of this country appear to be fixed and immovable upon the old dogmas and the old policies. Creeds, rituals, theological seminaries, religious journals, all claim to be founded and built on the rock-ribbed foundations of a so-called "evangelical" theology. But those who profess the creeds and use the rituals strain and sterilize their terms to the utmost limit, in order to rationalize and liberalize them.

I have heard an Episcopal bishop define the Incarnation in terms identical with those which I myself, a pronounced Unitarian, have used repeatedly to describe the nature of Jesus. The *Sunday School Times* and Mr. William Sunday deny the universal Fatherhood of God, and declare that before conversion we are all the children of the devil. But the great preachers and teachers of the country are flatly denying the unchristian doctrine, as Beecher did, and Phillips Brooks and Washington Gladden. The black and dishonoring dogma of everlasting punishment still darkens the professions of faith of Evangelical Churches. But outside the oratory of the Salvation Army and Mr. Sunday, it is preached evasively, apologetically and rarely at all. How common is the experience of the believer in the Larger Faith to be greeted with the sweeping declaration of his "evangelical" friend, "Why we are all Universalists now!" The fact is that the ethics of the religious world in America has, for the most part, got ahead of its theology, and is forcing the latter to a distinct restatement.

The triumph of the spirit, in this life of ours, is to spend the years so that, when they are done, the soul can say, in Paul's victorious words, "I have kept the faith." It is to spend the swift days in holding

fast the truth that brightened life's early dreams, and see no dimming of its beams. As Charles Ferguson has said: "The measure of a man's beautifulness is the amount of ugliness he can meet without despairing."

Your abiding faith is the measure of the fight you have made for a hold on the sweet and beautiful realities, the great truths of the moral creation. No generation has had such a strain to bear as yours, none such a test to bear, in the shattering of high ideals, the blight of fair and shining hopes, the disillusioning of the whole thinking world. But, on the other hand, no people ever had such an adequate equipment, such an inspiring and stable faith, so completely meeting all the new situations with the old and unshaken principles of the Everlasting Gospel.

You are backed by the "impregnable eternities," the ground-work of the kingdom of heaven, which can no more fail you than the planets can be swerved from their orbits. For you stand on the Unchangeable Love of God. You rest on His Unconquerable Power. You look forward to His interminable ages. You count on His innumerable allies. What He has been building through countless ages can not be destroyed in the convulsions of a few earthly years. What He has set as His Eternal Purpose can not be defeated by the machinations and the madness of a few moral perverts.

Whatever the problems of the new times, they are soluble by the same laws and forces. Righteousness, justice, brotherly love, still remain, the guides to peace, prosperity of body and soul, the solution of every new difficulty, the key to all the perplexities of the times. It is the business of the Universalist of the next fifty years to do his part, as his fathers did theirs, in bringing the great truths they bequeathed him to the help of a wounded world. Is there unrest in the realm of labor and industry? There is the promise of peace and order in the Golden Rule and the Second Commandment. Are the nations turning again to the old desperate resort of war? There is a better, a diviner, diplomacy in the policies of the kingdom of heaven, with its insistence on the brotherhood of man. Is there recklessness of consequence and the disposition to try desperate remedies? There stand the eternal laws of compensation: "Whatsoever a man soweth, that shall he also reap." Hold fast to the faith once committed to the saints. Apply it to the new times as they to theirs, and the victories of these later years will be blazoned on the banners they handed down to us, our immortal guerdon of honor.

But the victory will be one of faith, unfeigned and unfailing. We must forget ourselves, our fears, our hopes even, in the unflinching purpose to carry our message to mankind. It is a great adventure, and it calls for great qualities to go through to the end.

We have been too self-conscious, too much aware of what we were doing, our gains and our losses, our virtues and our shortcomings. I wish that these words of mine to-day might have been a call to forget the very things I have tried to set down as history, and lose yourselves in the glory and romance of a new adventure in the spreading of the kingdom, a new voyage in this great theology of ours, to the relief of the suffering, the succor of the weak, the saving of the lost. I love the spirit of those lines of St. John Lucas, and I would like to see a church possessed with it—reckless of self, strenuous for its goal, heedless of perils, great or small, risking life and all things on the hazards of the voyage.

"We are those fools who could not rest
In the dull earth we left behind,
But burned with passion for the west
And drank strange frenzy from its wind.
The world where wise men live at ease
Fades from our unregretful eyes,
And blind across uncharted seas
We stagger on our enterprise.

"The worn ship reels, but still unfurled,
Our tattered ensign flouts the skies;
And doomed to prudence by a world
Of little men grown mean and wise,
The old earth laughs for joy to find
One purple folly left to her,
Where glimmers down the riotous wind
The flag of the adventurer!

"O watchman, leaning from the mast,
What of the night? The shadows flee;
The stars grow pale, the storm is past,
A blood-red sunrise stains the sea.
At length, at length, O dauntless wills,
O dreamers' hearts, that naught could tame,
Superb amid majestic hills,
The domes of God's own City flame."

The world to-day is swinging into the twilight of a new dawn. The shadows still droop heavily over the land and the sea. The great constellations gem the sky and the morning star just tops the horizon. The morning has not dawned; but the night is gathering its skirts for flight. There is a faint gleam in the east, prophetic of the coming sun. Here and there faint bird-notes break the silences. On scattered farms the cocks are sending out their shrill challenges. There are sounds of stir in human habitations, as man goeth forth to his labor. Day is surely breaking, and the sway of the night shades is surely yielding to the might of the sun.

It is a strange day into which society is awakening! Strange, tragic, awesome. Old problems have merged themselves with new ones, whose answers must be sought through deep travail of soul. Nor can they be solved by any petty policies of the mere diplomats and politicians. Never have the principles of our Larger Faith been so wonderfully vindicated, so solemnly illustrated. The present judgments of heaven, falling alike on the evil and on the good; the brotherhood of man, in suffering and evil days; the "unquenchable fire" of God, burning up the chaff of evil ideals and their fruits; the certainty of a just retribution for sin; and all the time the kingdom coming without observation, or the will or wit of man. But the shadows that surround us are the shadows of the morning. We are moving out into the day, the great and glorious day of the Lord.

Now that we have heard the story of yesterday, let us forget it all, as we make a more glorious one for to-day.

What We Should Think About and Act Upon at Detroit

A Symposium

KEEP UP THE CLIP

YOU ask, regarding the Detroit Convention that is to be, "What do you want it to be?" I think my answer can be the best expressed by what a farmer-parishioner once repeatedly said to me. The church of which I was the pastor was going well, so well that it made glad the heart of this farmer-parishioner and often he would say to me, "We are doing finely but we must keep up the clip."

Truly, John Smith Lowe, our General Superintendent, has set "the clip" for us all. The Detroit Convention must in every way, from start to finish, keep up this clip. There must be no halting, no putting down of the scythe. Dr. Lowe has set the clip. He has cut down a lot of weeds around our denominational fences—where some ministers have been playing politics for high places. I trust that these weeds were not so far advanced that they will go to seed and another crop of church politicians will spring up. But his scythe has been cutting something more than weeds. He has found good fields of grasses, he has mowed a wide swath, he has made a lot of good hay and drawn it into our church barns for the feeding of our denominational enterprises—some of them rather lean and hungry.

At Detroit, down with the scythe, get into the swath behind Dr. Lowe—keeping up his clip.

At Detroit we must not be afraid of big things, nor big plans for a big Church. Therefore, I say to one and all, at Detroit and after Detroit get behind Dr. Lowe and keep up the clip. The danger is we may grow tired of the strenuous clip and lie down and go to sleep. Shame! Shame!! if we do.

Herbert Frank Moulton.

Fort Plain, N. Y.

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VICTORS AND CHALLENGERS

I WANT it to be our largest Convention in point of numbers.

I hope that the spirit of this Convention will be the same agressive confident spirit that has characterized the work of the denomination during the past four years. We should come up to Detroit as victors and as challengers, members of a living not a dying Church, with a vision of greater tasks before us than those yet achieved, and a determination to succeed which nothing can defeat.

I hope to find at Detroit that our laymen have experienced a geniune awakening to their place and power in our church life, and that they will outline plans, generate enthusiasm, and dedicate themselves to a larger participation in the work of the Universalist Church than at any previous time.

Personally, as one who is isolated, and who hungers for the companionship of his friends and the messages of strong men, I hope to find at Detroit that delightful fellowship which can only be found among those who have common aims and aspirations, sacred ties of friendship, and a vision of a noble task to be performed. I want to hear the strongest men we have delivering the best messages of which they are capable. I want to hear our people in convention assembled sing as they never have sung before. I need just the enthusiasm and stimulation that these elements of a convention contribute.

Finally I hope to find at Detroit that our ministers and laymen are convinced that the Universalist Church has a mission to the world, and that they are determined to do their part to realize it.

George A. Gay.

Chattanooga, Tenn.

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OPTIMISM AND LOYALTY

YOU ask me what kind of a Convention I would like to see at Detroit. Well, in the first place I would like to see it big in numbers, for you can't get up much steam without a crowd. Second, I would like to see it big in its spirit of optimism and loyalty. We don't want a pessimist or a whiner there. For God has given our Church plenty to do with if it only will do. We have the numbers and we have the money. What we need is the right disposition. Now out of that Convention I would like to see come a Universalist Church alive to its finger tips, with every Church in line from the richest to the poorest, determined to make this year the best in our history.

"Success comes in cans, failure comes in can'ts." If the Detroit Convention will only banish the can'ts from our Church and fill it with cans it will not have been held in vain.

W. H. Morrison.

Nashua, N. H.

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FOR THE STRENGTHENING OF OUR PURPOSE

MAY the Detroit Convention be a getting together for the strengthening of the purpose of our people to work at their job with an intenser earnestness and deeper devotion than ever before.

May its influence on the city of Detroit be such—through the dignity and high character of its counsels and the messages delivered at its down town meetings—as shall make its Orthodox ministers ashamed that they refused to fellowship with so valiant a body of Christian workers.

I don't know how it can be brought, unless by some power that can raise the dead, but I wish somehow every professed Universalist who believes there is no future for his Church could be brought to see the blighting effect of his attitude and that he himself is helping to bring this doleful prophecy to pass. I wish he could be made to see that humanity needs a Universalist Church back of the Universalist idea the action of the Detroit ministers proves it—and that he would resolve, so help him God, that he will do everything in his power to make a future—a beneficent and potent one—for his Church.

I wish the Convention would pass a resolve for

world disarmament. Not for a limitation of armaments but for an absolute abolishment of them. That this should be expressed not in the form of a resolution alone, but that it should constitute a pledge of ministers and people to talk and labor for this end.

Harry L. Canfield.

Kinston, N. C.

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A PROGRESSIVE RELIGIOUS MOVEMENT

IF I were a delegate to the Detroit Convention I should strive to secure some action, either by resolution or by speech, that would place the Universalist Church at the forefront of a progressive religious movement and then let the world know something about it.

Religious growth is at low ebb, as we all know. Religious people everywhere recognize this and so far not one of the old established denominations has formulated a stimulating program for revitalizing the Church.

Two years ago I suggested that the Church might bring about greater happiness and contentment in the world by removing the causes of unhappiness in trying to abolish poverty, disease and crime. The Rockefeller Foundation and other non-religious organizations are at work in this direction and have already accomplished much. One town has already been selected in which to make the health experiment.

I regard the community church as a pressing need of the hour. One union Protestant church in a village and in each section of a city would, I believe, do very much toward making religion a strong, vital, living force in this country. With large audiences, good preaching, splendid music, pastor's assistants and lay workers, with all the activities, religious, educational, social and philanthropic, there would be in each community an influence so great that there would be no question about the status of the church.

There is no denomination better able to lead a new and progressive religious movement than the Universalist. But we must show our faith by our works.

Herbert F. Gunnison.

Brooklyn, N. Y.

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NOT LEGISLATION BUT INSPIRATION

IF the General Convention could legislate success into the local church we would have been a great denomination in numbers long ago. The finest social service program properly "resolved" will not change the policy of our conservative churches; or if unanimously voted down it would not change the program of those that already pursue such a policy.

It is our glory that we have forum churches in fact and more in spirit; and also churches whose policy centers around the weekly prayer-meeting. The General Convention can not change either if it tried; if wise it will not try. The greatest thing about great conventions is the inspiration.

We are in the midst of trying times. Great demands are being made upon the churches, thus the opportunity is great. There is no resolution penned by the wisest of earth that will enable local churches to rise to the occasion. They will accomplish their mission by the urge of their own vision and their own spirit, or not at all. A few great speeches at our coming Convention pointing out the need of to-day and how the churches may meet that need will do more, vastly more, than all legislation in helping our churches to fulfill their mission in the life of the world to-day.

Edward C. Downey.

Lowell, Mass.

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HOPES FOR THE DETROIT CONVENTION

A DELIGHTFUL recreation is the making and the passing of resolutions, and the American convention, gathered for any purpose, devotes a goodly share of its time to this fascinating pastime. We have somehow hypnotized ourselves into thinking that in the passing of the resolution the thing aimed at is accomplished. In precisely the same manner, many a community has passed or promulgated a new law and left it to enforce itself. If the passing of resolutions and the making of new laws would bring in the kingdom it would have been ushered in long ago.

I hope that the Detroit Convention will itself institute a larger service on the part of generous, consecrated members. A church with a theology that includes the world in its thought should have a service that includes the world in its field of unselfish service. A great faith must eventuate in work or it will cease to be a great faith. As a church people we have for some years been able to think clearly and speak coherently, but we have not yet been able to feel so deeply that we have been ready to spend and be spent in the service of the Kingdom. We yet lack the passion for souls.

The need for ministers is still acute. If every place had a settled minister, even then we should need more ministers in order to open new churches. The methods that we have tried have not yielded the supply we need. It is time that the Convention put a man of commanding ability in the field to seek recruits! There could be no more important action taken by the Convention than such authorization, and no step could be taken that would eventually yield a greater return to our Church.

A. Eugene Bartlett.

Brooklyn, N. Y.

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UPLIFT AND INSPIRATION

THE Detroit Convention will be all a Convention should be if we all go there desiring a spiritual uplift and go away feeling that we have been inspired to believe as we never have before in the fundamentals of our faith. I hope I shall not be accused of being reactionary if I say that I am indifferent to any specific "programs" for reforming the world in this generation.

Jesus had none, and I'm learning as I grow a little older to trust a little more in his faith in the power of love to redeem the individual and in his Golden Rule as the solvent of all industrial and political ills.

Walter H. Macpherson.

Joliet, Ill.

LET US PLAY FAIR

FIRST, let us clear the air of the feeling of dissatisfaction existing as to methods. Let us play fair with our constituency. Instruct the nominating committee not to bring in a selected list of candidates for office, but to present the name of every suitable person presented by an adequately large number of those present, or through a memorial from any part of our field. It is not the function of the Nominating Committee to decide upon candidates, but that of the Convention. The Nominating Committee may, of course, present its own list of candidates, but it usurps the right of the Convention in rejecting any names presented. Secondly, let us consider only the names of those who have consented to serve if elected. It is not well for the Board of Trustees to select the officers of the Convention or the members of its own board except in emergency. Thirdly, when a definite policy has been adopted by the Convention, whether by vote or by implication, let the Board stick to that policy regardless of inconvenience. The Convention very manifestly decided at its latest session that it was not in favor of taking clergymen for the offices of the Convention, outside of that of General Superintendent. No clergyman should have been appointed to an office between sessions. Let us play fair with our people.

I believe our rural church should be more largely represented in our government. I believe that we should steer clear of resolutions intended to tie us up to the program of any extreme wing of our Church. I believe we should reaffirm our unique position in the theological world and determine to maintain that position. I believe we should steer clear of all entangling alliances, lose forever the idea of being a large Church except by purely natural methods of growth, and settle down to our job of stabilizing the religious life of the world, making religion safe for humanity.

George F. Fortier.

Morrisville, Vt.

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A DAY FOR THE GOOD OF THE ORDER

WHAT is the Detroit Convention to be? What do you want it to be and do? These are the questions that come to me. The first will be largely answered by the program committee, which, it occurs to me, has doubtless a course fixed ahead of this symposium. Most church convention programs that I have enjoyed (?) in the last thirty years have too closely resembled a Congressional filibuster. I'd like to see one day of the Convention set apart for "the good of the order," with no set speeches, during which somebody had mislaid the gavel. I suppose there ought to be a time-limit on extemporaneous speeches, but I would like to see that established by vote of the Convention, not by the chair. I am confident that any speaker would observe a quiet signal that "time is up," but I am inclined to think the day would not be dull. The day for the good of the order should precede the meetings of the committees on resolutions and recommendations. Of course this is all a personal dream, but I'd like the Convention to climax the Murray Crusade with a meeting not too much bothered with precedent, ready to blaze a new trail.

Do? Well, personally, I'd like to see the delegates discuss whether the time has not come to drop the denominational (really sectarian) "ist" from our name and become "Universal." I'd like to see the Comrades eliminate the conflict between the idea of a Church "for world service" and their membership clause about men who want to do something for the Universalist Church. Some dreams come true in a succeeding generation. Perhaps we want ours to be such a generation.

Charles A. Alden.

Columbus, Ohio.

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MORE MINISTERS

ONE of the most important things that can come before the General Convention at Detroit will be to formulate some plan for the increase of our ministry. We need to conserve the force we now have, stop the leaks, and add a large number of young men and women to our ministerial force. But how may it be done is the great question. If we could only have a hundred students in our divinity schools what an immense power would be added to our Church! The situation is critical. If it is a matter of salary, then we should educate our people to pay more. They are abundantly able to do so, besides it is much better and cheaper to sustain our churches than to pay for arresting, prosecuting, and confining criminals.

J. B. Fosher.

Troy, Ohio.

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AN ACCURATE ACCOUNTING

THE Detroit Convention, in my opinion, should be a Convention made up of an ample and worthy representation of our entire constituency. In all of our churches scattered about the country are men and women who are leaders in their communities. We have many such who think of the General Convention as something aloof from them, as something which will be looked after without their thought and care. Our laymen should not pass up lightly the opportunities presented at Detroit for furthering the faith and possibilities of our great Church. And while there is yet time we should bestir ourselves to secure our delegations from conspicuously representative men and women.

Then, when such a body is assembled there should be presented to it by the proper officers of the Convention a full and accurate statement of the exact condition of our Church. We have had two big campaigns—one for money, the other for members. What have been the true results? Universalists are a very practical and sensible folk, and they do not generally care for camouflage nor for being harangued. And as we have not had any complete showing upon these matters in the *Leader*, and as we are not to have any Register published this year, the Detroit Convention is the place for reports from the officers of the Convention which will convey accurately and fully just what we are and what we have accomplished.

And, having been acquainted with our fiscal and numerical strength, would not the noblest use of

the Convention's time be the announcement and consideration of a program which will relate our Faith and Church to the vital and desperate needs of the world to-day? The late awful war has left us in a state of moral declension. A stunning challenge is thrown at the Church which proposes a Brotherhood of Man because it believes in the Universal Fatherhood of God. What will the Detroit Convention say to that challenge?

Leroy W. Coons.

Haverhill, Mass.

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PARABLES OF SAFED THE SAGE

The Parable of the Pilot Fish

I JOURNEYED into a place beside the Sea, where there was a great Aquarium. And therein they had Fishes of many kinds. And in one of the Tanks there was a Shark. And the Tank had Glass upon one side, that we might behold the Wonders of the Deep.

And with the Shark was a smaller Fish. And I inquired, saying, what is the smaller Fish?

And certain that were there spake unto me, saying, That is the Pilot Fish. And he hath a Sponge or Suction Pump upon the top of his head, so that he fitteth himself against the body of the Shark, and goeth whithersoever the Shark goeth. And he plyeth not his own fins, but letteth the Shark propel him.

And I said, Doth he really show unto the Shark the way he should go?

And they said, Nay. He is of no use unto the Shark, and the Shark at the first would eat him if he could. But the Pilot Fish is too spry, and after a time the Shark getteth rather to enjoy the companionship; for thou canst get used to anything, and so, apparently, may a Shark.

And I had but little liking for the small Fish, that sought not his own way and swam therein, but pretended to guide, whereas he only followed and fed. For I have known the like of that among men, both in religion and in Politicks; and it is an unlovely habit of life.

And they who spake unto me said, Thou needest not feel so badly about it. If the Shark objecteth not, thou shouldest worry.

And I said, I worry not for the Shark, for he is getting a part of what is coming unto him; but I worry for the habit which the other Fish is forming. For he might be a very Respectable sort of Fish if he were more Independent.

For however much of Honour or Reward may come from swimming in the wake of a mightier Fish, it were better for every man to learn to Paddle his Own canoe.

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THE INSTITUTE AT GOOD LUCK

Gleanings and Impressions by a Sunday School Enthusiast

To-day (Aug. 29) the Murray Grove Sunday School Institute of 1921 came to an end. Those privileged to attend these meetings feel that they received much help and are more interested than ever before in helping to fill our various schools with the spirit of "Hurrah Sunday school," to use the phrase of an Armenian lad from Turkey.

The institute, held from Aug. 23 to 29, was open to all Universalists interested in any way in Sunday school work. Although these meetings were a great expense to the General Sunday School Association, one dollar was the small amount asked from each member. Twenty-five attended this summer, and it is hoped that many more will come another year.

How pleasant it was to stay at Murray Grove Hotel. It is splendidly managed. The food is delicious, the vegetables being grown near by.

Near the hotel is Potter Memorial Church, where the meetings were held. Before the institute sessions, chapel services were conducted, usually led by the Rev. C. E. Petty of Binghamton, N. Y. He believes that human nature is fundamentally good, and that men respond to faith and encouragement. The sessions were opened by Dr. Huntley, and Miss Grace E. Eglinston was the secretary.

The Rev. Maude Lyon Cary of Little Falls, N. Y., has the real missionary spirit. She told in an interesting way of the lives of missionaries. Several times her daughter, Julia, recited in costume to the delight of every one. On one day a little play was given, showing Japanese home life. Richard R. Meyer, twelve years old, who was in Japan last summer, told of his stay in a Japanese home and of his playing with those little children who could not speak a word of English.

Each member of the institute was given a notebook and a copy of the *Church School*, a magazine which Dr. Huntley thinks each Sunday school teacher should have. It is $1.25 a year, or, in clubs of six sent to one address, $1.00 each a year. The booklets, "Sunday School Training for Citizenship," "The Emotional Appeal in Sunday School Work," "Official Standards for Universalist Sunday Schools," and "Handwork in the Church School," were also used. These may be obtained from the General Sunday School Association, 359 Boylston Street, Boston.

Miss Sarah Morgan, New Hampshire's State Elementary Superintendent, gave us many good ideas. She recommended the following books on story telling: "How to Tell Stories to Children," by Bryant; "Children's Story Sermons," by Kerr; "Kindergarten Stories," by Wiltse; and "The Golden Windows," by Richards. All of these are in the Loan Library, from which any member of a Universalist Sunday school may borrow books.

At Murray Grove Hotel we had the pleasure of meeting Dr. Frederick A. Bisbee, and his son and daughter. One lady remarked, "I have never read the *Leader* very much, but now that I have seen you I am going back and read it all."

Dr. John Murray Atwood, dean of Canton Theological School, gave a splendid talk at one of the meetings.

On Sunday afternoon, Sunday school services were held, Mr. D. J. Anderson of Newark, N. J., being superintendent. Miss Morgan taught the infant class. Dr. Huntley took the junior class of boys to the old Potter House, and there told them the story of the meeting of Thomas Potter and John Murray. Dr. Atwood was teacher of the adult class.

Throughout the meetings a fine spirit prevailed. All Universalists, no matter where they may live, are asked to become members of the Murray Grove Association, and all are invited to visit Murray Grove, where a welcome is always waiting.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

OCTOBER 2—PAUL AT CORINTH

A Great Man in a Great City

Paul in Corinth! What a combination! Either would be of great interest. Here they are together. A great man throbbing with ideas and glowing with ideals is a factor wherever he goes.

In a great city people of every type live. Families of every varying quality struggle with the problems of the home. Temptations of every color kindle their lamps. Passions and ambitions are hot in the close contacts. Human relations are multiplied and intensified until life is quite abnormal. The city arena needs brawn and brain, its tangles need the wisest judgments, its broken tissues need the greatest physician.

Corinth was a great city. The world traveled its streets. In the morning one saw toward the rising sun the masts of Asia's ships coming into harbor on the east. In the evening he saw toward the setting sun the ships of Rome coming into bay on the west. Two great inviting bays, one with an open gate to the East with its art and literature and luxury, and one with its gate swung to the West with its daring and its sword and its lust for power, backed up to each other. Between lay Corinth.

What a pulpit for Paul! When he came he found the East in one harbor and the West in the other. Slaves dragged the merchandise of each overland to the other. Paul saw the beginnings of a connecting canal that Julius Caesar had undertaken and that the slaves of Nero were then trying to finish ,but that was not finished until after you and I were born. He saw the Temple of Apollo, then six hundred years old, in ruins. The wreckage told of Roman invasion and conquest two hundred years ago. He met all nations and religions on the streets.

Paul was a strong man. If he had not been strong we should not now be reading of his visit to Corinth. Only the strong men are felt in the life of the city. When the great man sets himself against the current of a city the struggle often sends its vibrations into history. Paul has gone to Corinth.

A Basis for Optimism

A light is best seen when it has a dark background. The best way to arrive at a true appraisal of our modern life is to set it into the life of the past. Those who worry about the faults of this age ought to compare it with some other. Modern morals look white when you place them by the morals of Corinth. Any church of modern times is glorious in comparison with the temples and temple customs of the old cities of Greece. If any one is fretted by our treatment of the under side of society let him know that we do improve, for half of Corinth was in slavery.

If there are those who do not know God well enough to know that He always wins and that His law is the master law of life, they will be much encouraged from time to time by a study of the history of morals and by the comparison of one period with another.

The pessimist is not informed. That is one reason I should be embarrassed if any one should call me a pessimist.

The Father of Orthodoxy

Paul was the most aggressive and ardent teacher of the early Christian Church. When he saw the wondrous worth of Jesus he threw his whole energy into a campaign to convince his fellow Jews that this man must be the Messiah of the Jewish people.

In the controversy that was so much a part of Paul's work the emphasis most naturally centered upon those questions that had a bearing upon the Messiahship. Whether Jesus was a natural child of Joseph and Mary, whether he was in some unusual way an ambassador or possibly Prince of God, the significance of his death, his relation to the forces of death, these and other questions were easily given an unhealthy emphasis and facts were easily overstated, as is always the case in controversy.

There is little doubt that this controversy between Paul the Jew and other Jews was directly responsible for a group of theories that became doctrines in the Christian Church and that largely represent what we know as Orthodoxy.

In Corinth these arguments waxed hot. He reasoned in the synagogue every sabbath. He testified to the Jews that Jesus was the Christ. He became discouraged and quit the synagogue and said he would go to the Gentiles. He was haled before Gallio the Proconsul, who said, "This is a matter of words and names and of your law, I will be no judge of such matters."

If this great apostle had been able to turn from his desire to intellectually convert his people ecclesiastically into an acceptance of Jesus, and had devoted his bounding energies to creating an enthusiasm for brotherly love, for fair dealing, for the spirit of service, he would have met the world on a different basis and his reception would have been different, and he probably would have escaped all of the bitter persecutions he received.

At any rate the beginnings of Church history would have been different, and the progress of the Church and its working ideals would have been different.

Paul did not fail to see at least some of the great principles involved in the teaching of Jesus, for he gave us some wonderful chapters and parts of chapters on love, on toleration, on service, and so forth.

Paul the Hero

We must admire Paul's ardent devotion. He gave himself to the task as he saw it. He pioneered. The man who goes first is in my heart a hero. He sought no easy route. He side-stepped no personal inconvenience or abuse or threatened death. He is the Church's first great missionary. If we can improve on his theology we certainly can not compare with his spirit of service. He had no written records to guide him in what Jesus had said nor to indicate what Jesus had put his great stress upon. Some of the gospels were being written about this time and some were not written for a half century more.

We judge Paul mostly by his letters. Perhaps that is not fair. He may never have intended to put his real preaching into these letters. He certainly had no idea that these letters would become permanent literature in the Christian Church. They were written to individuals and to congregations concerning affairs current between them.

You should read these letters. Two of them to the church at Thessalonica, now called Salonika, a city which played some important part in our late world war, were written while he was in Corinth on the occasion of our lesson. Two letters were written back to his converts at Corinth after he went away. Read them in the Weymouth or Moffat or other modern speech translations.

Disciples of Jesus

The Christian Church has always been abnormally and unhealthily doctrinal, controversial and ecclesiastical. Jesus was none of these.

Jesus stressed the vital fact that man was the child of God. The runaway child had nothing to do about his return except to return, and then he was met with a welcome before he arrived. No man ever gets outside the solicitude of the Father. Jesus said nothing about depravity and carnality.

Jesus stressed human relations. The Golden Rule was given as the embodiment of both the law and the prophets. The followers of Jesus were not distinguished by anything they believed but by the fact that they loved one another. (See John 13 : 35.) He gave a new commandment which was that his folks should love one another. He said that the way to pass high in the Judgment was to minister to poor folks.

Corinth and Berlin and Paris and London and New York must learn that the law of right is written into the warp and woof of life, and no man can weave a substantial career unless he treats all his fellow men according to the laws of love and good-will and honor. Men can do dazzling things and deceptive things but no man can work out a life except in the laws of right. This is the message of Jesus and it is the message most needed now and ever more.

Jesus did not manufacture the laws of life. He stated them. They have always been and shall never cease to be. They are not statutes but principles. If they had never been spoken they would be none the less virile. No man made the laws governing respiration and circulation and assimilation. They are in force and as we learn how to work in harmony therewith we learn to live with greater delight. The laws of human relations are similar, and when we learn to conform we learn a larger, richer life.

What Manner of Man Are You?

Of whom are you a disciple? Are you a whole-hearted follower like Paul? Are you a Jew who cares for none but his own, or are you a Christian who sees all men as members of one group, and whose desire is that the whole group shall be intelligent, healthy, well-cared-for and living together in the spirit of good-will?

Let us take the principles of Jesus and the spirit of service of Paul and see what we can do to make the world understand the Good Father and the luxury of the life He gives us.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

WHATE'ER THE DAY MAY BRING

I'll greet this day,
I'll walk this way,
A smile upon my face;
There may be clouds,
There may be rain;
The storms may come,
E'en friends may leave,
But joy they'll not erase.

I will be glad;
I'll not be sad,
Whate'er this day may bring:
It may be loss,
It may be gain,
Perhaps I'll win,
Perhaps I'll lose,
But in my heart I'll sing.

If I am glad
And if I sing,
Although the way is drear;
The man I meet,
The child I greet,
Will catch the glow
And hear the song,
And feel that good is near.

J. Harry Holden.

THE LETTER FRIENDS

STANLEY folded the letter he had been writing and slipped it into an envelope. Then he addressed the envelope. It was a hard task, for the line would not keep straight; when he had finished the words looked as if they were tumbling pell-mell down a steep hill.

The address read: To the Boy in the Big Gray Stone House on Columbia Street, City.

Stanley had been living in Brookville only a month, and for much of that time he had been shut up in one room with whooping cough. So he did not know much about his neighbors. But for two weeks he had been watching the second-story bay window of the gray stone house that stood on a corner some distance away. He felt certain there was a boy in that house, for often he saw a figure at the second-story window. He was sure, too, that the boy, like himself, was obliged to stay at home, for he saw the figure at all hours of the day; moreover, the doctor's car often stood at the gray stone gate.

"I will write him a letter," Stanley said one afternoon. "I'll tell him that I'm a stranger here, and that I am very lonely shut up in one room with nothing to do and no one to talk to. Maybe he isn't too sick to write me a letter in answer."

Then Stanley got pen and ink and paper and set to work. He signed his own name, but he wondered what he should do about addressing the letter, since the name of the street was all he knew. Finally he decided to describe the place on the envelope and let it go at that.

"There's no other big gray stone house on this street," he said to himself, "and no other boy in the house."

The morning after the day that he mailed his letter Stanley drew a chair to the window and began to watch the gray stone house. At ten o'clock he saw the letter carrier turn in and leave the mail; then a few minutes later he saw the figure appear at the bay window and stand there a while.

"He's looking," the boy thought. "Maybe he's coming; it won't hurt to get ready for him, anyway. I do hope he likes to collect stamps and things."

But the morning passed—a long, rainy morning—and nothing happened. Stanley went back to the fire and tried to read again a book that he had just finished but soon put it down with a sigh. He was tired of that story; he was tired of that room, and of the rain. He was even tired of his precious collection of stamps.

The next morning it was still raining. Stanley, watching at the window, saw the carrier wave a letter at him as he came up the walk. Two minutes later the letter was brought in on Stanley's breakfast tray. He read:

Dear Neighbor: I am as lonesome as you are, and so your letter was very welcome. Whooping cough is not much fun; I remember when I had it.

The doctor won't let me go out much, but we can write letters any way. I'm glad you collect stamps for I do, too. Here are three from Japan and two from South America. Have you any of this kind from Bermuda? And I like butterflies and bugs.

Yours most sincerely,

Matthew Black.

It kept on raining and raining for a week, but Stanley forgot that he had ever been lonesome. Every day the mail brought him a letter or a package from his new neighbor. Once he received a knife; another time, a picture puzzle. Then came an exciting new book, and on the fifth day, to Stanley's wild delight, a whole stamp collection to look at.

Stanley returned the courtesies. He mailed Matthew Black his own collection of stamps, a box of paints and a top that sang a queer tune when it spun.

At last the long rain stopped, and the doctor announced that Stanley was well enough to go out for a little while. The second time he went out the postman brought him an invitation to dinner with Matthew Black. Stanley accepted promptly.

When he reached the gray stone house he was ushered into a big room where an old gentleman sat before the fire. He was a very thin, small old gentleman, not much larger than Stanley himself.

"How do you do?" said the old gentleman.

"Almost well again, thank you, sir," Stanley replied. He looked round for his friend, but there was no one else in the room. "I have come to see your little boy," he explained politely.

"But I haven't any little boy."

"Oh!" said Stanley. "Well, I mean the little boy who lives here—Matthew Black, you know."

"I am Matthew Black," said the old gentleman. "I am not a boy, to be sure, but I like boys very well. When your letter came I took it for myself, since there was no boy here to take it."

Stanley was so astonished that he did not know what to say. But he liked the twinkle in the old gentleman's eyes, and presently his own twinkled back in answer.

Matthew Black took Stanley's top from his pocket.

"This is a fine-looking top of yours," he said. "But I give you my word I can't find out the way to spin it."

"Ho!" said Stanley. "Let me show you. And just listen to it when it does spin!"

They had a good time with the top, and then they looked at some beautiful stereopticon pictures. After dinner the old gentleman showed Stanley a wonderful book on butterflies and a still more wonderful collection of shells and minerals.

When it was time to go Stanley gave Matthew Black his hand and looked him straight in the eye. "I like you the best of all my boy friends," he said.

The old gentleman chuckled. "Same to you," he replied.—*Abigail Burton, in Youth's Companion.*

* * *

SEPTEMBER

Reigneth now the sad September.
Like a slowly dying ember
Fades the summer. Past its glory,
Yet remains the mournful story
Of the autumn. In the haze
Flames of goldenrod upblaze;
And the daisy, child of summer,
Stays to greet the staid newcomer,
Still to lend its bright good cheer
To the surely dying year.
In the forest, lately green,
Autumn's handiwork is seen;
For in orange, red and gold
Rarest beauties now unfold;
And the stream, but lately sparkling
With the summer's sheen, now darkling,
Chants a low, funereal song,
As it slowly moves along.
Choirs of song birds, grown more still,
In the orchard on the hill
Utter now a wild lament
That the summer days are spent.

Thomas Curtis Clark.

* * *

THE KINGDOM OF "PRESTER JOHN"

Semi-barbaric Christians are seldom to be found except in undeveloped countries where missionary efforts are just beginning to bear fruit. But Abyssinia, with a population of nearly 5,000,000, may be called in all truth a land of semi-barbaric Christians; and the people of this out-of-the-way region are not recent converts, but were Christians when our ancestors were floundering in paganism in the forests of northern Europe.

Abyssinia is unique for other reasons than its religion. It is the only African empire, and one of the three or four empires remaining in the world. And it is the only bit of land on the great continent of Africa, with the exception of the little republic of Liberia, which has not been made the possession or the protectorate of some European power.

Geographical environment has played no small part in the retention of the country's independence. It is set on a great plateau which is a natural fortress; and while the natives of most other sections of tropical Africa dwell in enervating jungles or inhospitable deserts, the people of Abyssinia, thanks to their altitude, fertile soil and temperate conditions in general, have an invigorating climate and a land literally of "milk and honey." A situation near Arabia and Palestine, too, has drawn Arabian and Jewish blood to Abyssinia and has given the people of the country a racial advantage which the African tribes of pure negro blood have not had.

But disadvantages, as well as advantages, have sprung from Abyssinia's geographical situation. The Abyssinians had no access to the sea for centuries; and held to their inland tablelands without contact with the outside world, failed to make the most of their possession of a lofty religion and an early start toward civilization, and have remained a semi-barbaric people. It is perhaps remarkable that, isolated as they were, they maintained their Christianity in any recognizable form. Observers marvel at the fact that the principal tenets and observances of the faith which they received are practically pure, rather than at the growth beside them of certain superstitions and laxities.

Europe harbored a persistent tradition during the Middle Ages that there existed in Asia or Africa a marvelous Christian kingdom under a king-priest called "Prester John." A number of expeditions were sent out from various countries to establish contact between this semi-mythical person and the rulers of Christendom. It is generally believed that Abyssinia, its wealth and power greatly magnified in the tales, was Prester John's domain.

The first contact with this isolated Christian nation was established by the Portuguese two years before Columbus discovered America, after they had pioneered the route around Africa and were exploring the shores of the Indian Ocean and the Red Sea. The newcomers were well received, but they found a sort of Christianity very different from that with which they were familiar. The Abyssinians, or Ethiopians, as they called themselves, had been converted in 330 by a missionary from the Coptic Church of Alexandria, and had remained loyal to its chief tenets throughout the more than a thousand years since. Shortly after the conversion of the Abyssinians the Coptic Church broke away from the Church of Rome on a question of abstruse theology in regard to the nature of Christ. The Ethiopians were grounded in the Alexandrian teachings and present the rather anomalous situation of a group of barbarians cut off from a large part of Western Christendom chiefly because of a fine point in philosophical theology.

But though the rank and file of the Abyssinians may not fully understand the tenets of their church, the Portuguese found them ready to maintain their views by force if necessary. The visitors took priests into the country with the hope of bringing about the adoption of the Roman forms of worship. In time an emperor adopted the religion of the Portuguese, but the people later rose and eventually expelled the priests. This was to a certain extent a contest of priesthoods. The Abyssinians have 12,000 or more monks attached to their church and a great number of priests and deacons.

One of the peculiar things about the Abyssinian religious system is that the presiding bishop of the Church, resident in the country, is a foreigner, a Copt, appointed by the patriarch of Alexandria. This contact with the parent Church has been maintained almost without break since the conversion of the Abyssinians. The Abyssinians have associated a native ecclesiastic with their foreign bishop, however, and the former is really in direct charge of the Church.—*From a Bulletin issued by the National Geographic Society.*

* * *

A MENTAL TEST FOR GENERAL USE

1. When was the War of 1812?
2. From what province of France was Joan of Arc?
3. Who is the author of Macaulay's history of England?
4. What two countries were participants in the Spanish-American War?
5. In what season of the year did Washington spend his winter at Valley Forge?
6. Tell about the Swiss Navy.—*The Scalper.*

Young People's Christian Union

DIRECTOR'S DATES

Sept. 26-27, Maine State Convention, Waterville.

Sept. 27-28, New Hampshire Convention, Nashua.

Oct. 9, morning, Henderson, N. Y.

Oct. 14-16, Kentucky Convention, Fruit Hill.

Oct. 17-23, General Convention, Detroit, Mich.

Oct. 29-30, Mass. Y. P. C. U. Convention, Springfield.

* *

UNDER THE CROSS

Crowning the roof of the church in Rochester, N. Y., whose pulpit I supplied last Sunday, there is a cross. Other churches of our faith retain this ancient Christian symbolism. In Cooperstown our church has sometimes been mistaken for the Catholic because of the large gilt cross which its steeple holds aloft. It is easy to understand the reason for such a mistake; it is difficult to appreciate why the Universalist Church, and indeed a large part of Protestant Christendom, has allowed the cross to be so largely monopolized by any one. The cross belongs to all.

We do not forget, of course, the violent reaction against all things which savored of Rome, and later of the Church of England—a two-fold rebellion brought to old New England by Pilgrim and Puritan. Even the observance of Christmas was thought to savor of idolotry. Of course the cross was not used by those who felt that way.

And in our own Church, which is in a sense protestant of the Protestant, it was natural that the same dislike of old forms and symbols should have continued to persist. Incidentally the Universalist Church in its beginnings was poor in this world's goods; to build structures large enough to accommodate the crowds who came left no money whatever for adornment of any sort.

But all of these factors are from fifty to two hundred and fifty years in the past. One might suppose that we had outgrown our grandfathers' and our great, great, great, great grandfathers' prejudices. And in most cases we have, but the habits of past generations are still upon us, and we build our churches with more of adornment, it is true, but with little more thought of Christian symbolism, and the chance to preach sermons in stones. Rochester and Cooperstown and a few others are happy exceptions to the rule.

Lacking or refusing to use the cross, one wonders why the weathervane was substituted. There have been those in the Church in early times and recently who have been charged with being carried about by every wind of doctrine, and having no stability in themselves. But why should the Church in its symbolism give point to the criticism of many of its self-appointed judges who say that it is only a weathervane, which shows the trend of popular opinion at the moment? This has never been true, and it is far from true to-day.

The Universalist Church is a Christian Church. It has never ceased to hold aloft the Christ as the spiritual authority and leader for mankind. It has always dwelt upon his Gospel as the best and most complete revelation of the love of God. It has called with increasing emphasis for that same spirit of sacrifice and love which is symbolized in the cross.

Why not take down our weathervanes and lift high the cross of Christ?

* *

SUNDAY SCHOOL AND Y. P. C. U.

At several of our summer Conferences and Institutes there have come up for discussion the relations between the Sunday school and the Y. P. C. U. in the local church, and the opportunities for co-operation.

There was a time when this was not a live question. The two organizations had distinct fields of labor, and all that was necessary was to survey and record the boundary line. So the well-known phrases came into general use: "The Y. P. C. U. bridges the gap between the Sunday school and the church; the Sunday school is a school of impression; the Y. P. C. U. is a school of expression."

No up-to-date Sunday school worker would for a minute admit the correctness of either of these distinctions. In the good Sunday school there is no gap between its membership and that of the church. In fact in the efficient Sunday school there is no one in the church who is not also in the Sunday school.

The boundary line to-day is to be found in the developing needs of the young men and women: the need for independence of action, for initiative, for the bearing of responsibility. Responsibility placed upon young people by those who are older, the bearing of it being carefully supervised, is one thing; the voluntary assumption of responsibility by the young people themselves, and the carrying of it in their own organization, is another and very different thing. The greatest strength can only be developed in the latter way; which does not mean that the former is not valuable, and to be used.

This change of relationship between the two organizations necessitates a change in the basis of co-operation. We are living closer together, just as are the individuals and the nations of our modern world. In the country, if two farmers' families stay each on its own side of the fence, either can do about as it pleases without seriously interfering with the other. Two nations separated by six weeks of the most rapid known method of communication can live an isolated existence and be measurably regardless of each other's thoughts and feelings. But when those two farmers move to the city and live in the same apartment building, or when those two nations read the same news in their daily papers at the same moment, there must come a readjustment, not to say a revolution, in their habits of thought and life. And that change does not mean that one family or one nation absorbs the other. So the changed relationship of Sunday school and Union requires a different kind of co-operation, and a more careful adjustment of functions.

This has been attained in the denominational organizations. Dr. Huntley and I have occupied offices on the same floor of the Publishing House building, and the hallway between has never been a no man's land, but an open road of constant communication and mutual helpfulness. It is generally true in the local organizations as well, but unfortunately without discovering the ways of mutual helpfulness. There has been a willing spirit, but the methods of giving it concrete expression have not been many.

Next week will be given some of the concrete suggestions worked out at the combined Sunday School and Y. P. C. U. Institute here at Chicago, where Dr. Huntley and other workers in the General Sunday School Association are present. We must search for these opportunities, and when discovered, must pass them on for use by other schools and Unions.

Stanley Manning,
Director of Young People's Work.
Chicago, Sept. 1.

* *

For the Quiet Hour

The infant's lowliness is not yet humility; for it is instinct rather than virtue. It makes no claims, thinks no lofty thought of self; in fact has scarcely begun to know that it is a self at all. On the other hand. clinging trust is the infant's life. It, too, is rudimentary and instinctive, but the impulse which makes the babe nestle in its mother's bosom may well stand for a picture of the conscious trust which the children of the kingdom must have. The child's instinct is the man's virtue.

Alexander MacLaren.

Help us to keep the faith through certain hours,
When the hand falters and the courage fails
And nothing but the grime of toil seems ours.
Help us to keep the faith through certain nights
Of doubt and apprehension, when we lose
Sight of that hope which is the light of lights.
Through toil, through sacrifice, through very death—
Help us to help our souls to keep the faith.

Theodosia Garrison.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

CLARA BARTON MEMORIAL

The dedication of the Clara Barton Universalist Memorial at North Oxford, Mass., will take place on Columbus Day, Oct. 12. Work has gone forward during the pleasant summer weather on the restoration of the old house and it will be ready for dedication then. An attractive program is being arranged and we urge every one to plan to attend the function. Start a little early for the Detroit Convention and be present.

The house is located on Taft Hill, a short distance from the main highway running through Worcester to Boston, Mass. North Oxford is fourteen miles south of Worcester and is quite accessible to Rhode Island and Connecticut as well.

A sign indicates the road leading from this highway at the Bartlett Mills and running over a little bridge and up the hill beyond. The house itself is being put back into as near its original state as possible, the greatest task being the replacing of the old chimney, giving fireplaces in three rooms. Old style small-paned windows and a quaint front door with bull's-eye lights and a brass knocker have been put in. A china closet with glass doors covers part of one wall. Many other touches add to the charm.

To make it comfortable for those who may come to live there, for *we must find a custodian*, modern conveniences have been installed. The quaint cottage is truly most attractive.

$15,000 Needed

To pay for the purchase, restoration, furnishing, also beautifying the grounds, $15,000 will be needed.

Attractive certificates with picture of the restored villa are being issued and will be given to each contributor.

Our appeal for $5,000 for immediate use met with the following response. We thank these friends who have assisted us.

Mr. Henry Stevens, Manchester, N. H.	$ 5
Mrs. Amy A. Edwards, Providence, R. I.	100
Miss Cora A. Brown, Oswego, N. Y.	5
Mrs. A. E. Clarke, Minneapolis, Minn.	5
Rev. Hazel I. Kirk, Tokyo, Japan	5
Norwich Mission Circle, Connecticut	25
W. U. M. S., Rhode Island	25
W. U. M. S., California	10
Mrs. Arthur Nash, Cincinnati, Ohio	5
Mary L. Post, Yonkers, N. Y.	5
Miss Grace Frink, Kelly, Kansas	1
Mrs. Juliet F. Overmeyer, Seneca, Kansas	1
Mrs. R. A. Cobb, Brookline, Mass.	3
Mrs. J. L. Sweet, Attleboro, Mass.	50
Mrs. Maud L. Tweedy, North Attleboro, Mass.	25
Mrs. Susan A. Ballou, Woonsocket, R. I.	50
Miss Caroline A. Warner, Troy, N. Y.	10
W. U. M. A., Ohio	25
Medford, Mass., Ladies' Auxiliary	100
Mrs. James Adams, Bangor, Me.	100
Bangor, Me., Mission Circle	5
Mrs. Linda C. Kingsbury, Bangor, Me.	5
Nashua, N. H., Mission Circle,	10
Rev. Harold Marshall, Boston	50
Clara Barton Guild, Church of the Redeemer, Newark, N. J.	20

Mrs. H. F. Nye, Methuen, Mass., has given a handsome Staffordshire platter (blue and white), blue and white plates, bowl and a small luster ware pitcher and a pair of tongs.

Mr. H. T. Nye, Methuen, Mass., a cup plate once the property of Hosea Ballou.

Mrs. Charles A. Russell, Providence, R. I., pewter ware.

A few of the things we can use:

Money for shades and curtains. Three sets of andirons. Three pairs of tongs. Three brass pokers and shovels. Three brass fenders. Three brass screens for fireplaces. Antique china, glass, silver, pewter. Mirrors, tipping table, fire screens, card table. Buffet sideboard. Old mahogany chairs, tables, highboy, lowboy, bonnet boy. Several old bureaus and four-posters. Old-fashioned woven coverlet. Flag pole. Flag (large). Markers for the roadside. Pond lily bulbs (for we have a small pond). Summer house. Old-fashioned settle. White birches for the roadside. Sofa of the period (mahogany). Pair Chinese geese, they make good watchmen. One dozen fancy ducks. Peacock.

All gifts will be subject to the approval of a group of experts on antique furniture. We must have harmony in the furnishings.

This is the beginning, we have faith to believe, of a large work for our Church, and we sound the call to *every one* to rally to its support.

The Association has started the work as an objective for the Clara Barton Guild. The Guilds already formed are all looking forward to a part in furnishing the house and beautifying the grounds. We urge those churches not yet linked up with the W. U. M. A. to join us at once and help us make a glorious success of this venture and a quick one at the same time.

Send your contribution or pledge today, be it money or furnishings, the latter to be of not later date than 1815.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

A SLOGAN FOR CO-OPERATION

"What's the use of being useless? Have a care to have a share!" That is the slogan for October, and it is designed to appeal to the pride and the natural loyalty of every scholar.

Perhaps the younger members in the schools do not know what a parasite is. But most of them know about the drone. And when this new slogan is first exhibited may be a very good time to teach them about the parasite and make them disgusted with the life of a mere hanger-on.

Most of the teaching, however, should be positive. Emphasize the beauty of helpfulness rather than the shame of shirking.

A lesson can be brought out that will make the scholars better citizens in their homes, their communities, their schools, and, of course, in their Sunday schools.

* *

DANIEL FRAZER

Many readers will remember the spirited little article published in this column entitled "Our Sunday School and Fifty Thousand New Members." It was written by Daniel Frazer, one of the charming boys from the Church of the Mediator in Providence. We hoped much from this promising lad. But, after an illness which began last Christmas, he has passed to the higher life. He was a wonderful hero throughout his sickness. The last time he was able to be up he pinned on his coat a gold pin, token of a year's perfect attendance at Sunday school, and his Y. P. C. U. emblem. The two pins were on his coat at the funeral service.

* *

NEW BUILDING AT LITCHFIELD

Our church and Sunday school at Litchfield, Ill., are planning for aggressive work and are now remodeling a house situated on the most desirable corner in town. The lower floor and basement are to be used for parish and Sunday school purposes. A worker says that this is to be one of the most complete churches to be found, and it is desired to have a good Primary outfit. This shows that the Litchfield people know a good place on which to put the emphasis.

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PENNSYLVANIA PROGRESS

Harold Gartley is an enthusiastic leader and the Key Stone folks are following him with joy. The statistics presented at the Linesville Convention show progress all along the line and their systematic presentation shows a business-like spirit that means success.

The State Association is to issue a monthly news-letter. The first number is spicy and well-written.

Among Our Churches

Maine Letter

Summer Preaching.—The active churches are at work again after the summer vacation, and most of the summer churches are now closed. Splendid are the reports that come in about the work of the summer pastors. There were large congregations and a fine spirit at Eddington with the Rev. A. A. Smith of Bangor as pastor. The Rev. Klaas Osterhouse did a fine summer's work at Stockton Springs. A Sunday school was organized, and large congregations turned out every Sunday. An effort is being made to keep the church open regularly, if a minister can be found and the necessary money can be raised. The Rev. Hannah Powell spent six weeks at Hervey (P. O. Coburn), N. B., and the people were delighted with the services she held. Seven children were christened, one wedding solemnized and four members received into the church. This loyal group of people revolted against the old Orthodox theology and unaided dug out the fundamentals of Universalism. Here is a real mission field. If a minister can be secured this church will be open the year round. * * **Yarmouth** has called the Rev. C. L. Eaton of Guilford to become its pastor. There is no church in the state more finely situated to do a real constructive community work than the Yarmouth church. The people at Guilford and Sangerville are grieving over the loss of Mr. Eaton, but these churches are well organized, and capable of carrying on the work which he has been doing until a new pastor can be found. * * **Rockland.**—This church has not taken a vacation this summer. On a hot summer evening in July, the Rev. John M. Ratcliff was installed as pastor, the Rev. A. A. Smith of Bangor preaching the sermon. In spite of the heat, the audience was large and enthusiastic. After the installation service a reception followed. One feature of the summer work was the sending of an attractive invitation to every summer visitor in and near the city. Many responded by attending the services. * * **Y. P. C. U.**—Sunday, Sept. 4, under the auspices of the Norway, West Paris, and Bethel Young People's Christian Unions, a great assembly of more than two hundred and fifty young people gathered at Bryant's Pond for a morning and afternoon service. The Rev. F. H. Billington of Gorham, N. H., and Mrs. Milo G. Folsom of Gardiner were the speakers. As a result of the gathering the Oxford Association, the oldest Universalist organization in Maine, was revived, and the Oxford Y. P. C. U. Association organized. * * **State Convention.**—The great event of the autumn is the coming State Convention at Waterville, Sept. 26-29. The Waterville church has been completely remodeled this summer. Five thousand programs of the Convention have been sent out throughout the state. The following speakers are on the program: Rev. John Smith Lowe, D. D., Rev. Harold Marshall, D. D., Rev. Nelson Lobdell, Rev. Stanley Manning, Rev. R. J. Mooney, D. D., of Auburn, Rev. John M. Ratcliff of Rockland, Rev. A. Gertrude Earle of Methuen, Mass., Rev. J. H. Little of Bethel, and Carl Hempel, secretary of the General Sunday School Association. Wednesday, Sept. 28, is the big day, and Wednesday night is Comrades' Night. A ministers' meeting will be held the next morning. The theme of the Convention will be "What Universalism through the Universalist Church Has to Give to the World To-day." One thousand people at the Convention is our aim.

Milo G. Folsom.

Mid-West Letter

"The harvest is about past, the summer nearly ended," and the preachers of the Mid-West District are returning to their churches to begin the best and most enthusiastic fall and winter campaign yet undertaken. This is not mere presumption. It is just the attitude of every minister of our Church who has vision. * * **Minnesota.**—During the month of August, Dr. Shutter, the Rev. Thos. J. Farmer, Jr., the Rev. Randall Hosea Aldrich and I had a conference in Minneapolis, for the purpose of talking over important matters relating to the work in Minnesota, and the advisability of doing some aggressive missionary work within the state. Mr. Aldrich, who is engaged in business in Minneapolis, offered himself for any missionary preaching within the state, and it is hoped that one or more preaching points may be opened up very soon. * * **Tuttle Church, Minneapolis.**—The church opened the first Sunday in August, after having been closed for a month, when I had the pleasure of listening to a good sermon by the Rev. Thos. J. Farmer, its hard-working and successful pastor. On Aug. 21, I preached there to a fairly good-sized audience on "Progress in the Mid-West District." Mr. Farmer also serves the Anoka church, preaching there Sunday evenings. Under his ministry, the work is succeeding admirably. * * **Chicago, St. Paul's on the Midway.**—In the absence of Dr. Brigham, I supplied his pulpit, Sept. 4. Several of our ministers were present—Dr. Fisher, the Rev. John M. Grimes, pastor at McHenry, Ill., and the Rev. Chujiro Kawabata, who sailed for Japan from Seattle, Sept. 16. * * Letters and reports from several churches in Indiana, Illinois, and Wisconsin, indicate the true revival spirit. The church at LaCrosse, Wis., has become active again under the leadership of the Rev. Nellie Mann Opdale, who takes this pastorate a second time after twenty years. She sends encouraging reports of the prospects there. La Crosse is a beautiful city, and the church is a fine old building. * * The Rev. Edward Minor writes of the new church which is being constructed at Hutsonville, Ill., and of the splendid session the Lower Wabash Association just held in Waltonville, where they want soon to have me come and conduct a series of meetings. An urgent call comes also from "way down in Egypt," namely, near Cairo, Ill., for a series of meetings. * * I am planning ten "Good News Revival Campaigns" for the coming year. St. Paul's on the Midway is to be one of them, and Wausau, Wis., where the genial and aggressive Rev. W. J. Taylor says "it can be done,' another. New England and other place should try this plan and see the fine results.

Luther Riley Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 12. Dedication of the Clara Barton Birthplace, Oxford, Mass.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 18-19. Ontario Convention, Olinda, Canada.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Oct. 27. Public Meeting of the W. U. M. S. of Massachusetts, Medford.

Oct. 29-30. Massachusetts Y. P. C. U. Convention, Springfield.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,480
Birmingham, Ala.	12
Red Hill, N. C.	4
Clinton, N. C.	5
Outlaw's Bridge, N. C.	1
Concord, N. H.	3
Bethel, S. C.	7
Abington, Mass.	1
Total	3,513

CHRISTENINGS

Before reported, 1,020. Oak Grove, N. C., 6. Clinton, N. C., 2; Abington, Mass., 4. Total, 1032.

PERSONAL

Miss Vera Hoyt, the only daughter of Rev. and Mrs. Hervey H. Hoyt of Hoopeston, Ill., was united in marriage to Lewis J. Bacon, Aug. 23. The marriage was solemnized at the Universalist church at Hiram, Me., the bride's father officiating. Mr. and Mrs. Bacon will make their home in Boston, at 77 Dunboy St., Faneuil.

California

Santa Paula.—Rev. Frank L. Masseck, pastor. In this state we do not have the marked change in the life of our church so characteristic of the East. For a few Sundays, we had no service, but reopened with good interest and average congregations. The people are interested, and plans are laid for many things. It looks as if we would have a good year.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Services were resumed on Sunday, Sept. 11, with the largest congregation of any opening Sunday on record. We were delighted to have with us a former minister of the church, Rev. W. W. Rose, and his family.

Kansas

Junction City, Kansas.—Rev. Fred A. Line, pastor. Services were resumed in all departments the first week of the month. The Ladies' Social Circle had its first meeting Sept. 2, and although the thermometer was hovering near the hundred mark, between forty and fifty ladies were present. The Sunday school "came back" with an attendance of eighty-seven, and both the morning and evening church services brought out good congregations. At the evening service, the story of the National Y. P. C. U. Convention was told by three of our delegates.

Maine

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. Our people took hold of the opening with a vim. Five hundred cards announcing the opening service were mailed out, and a thousand slips, telling the sermon subjects for September, were distributed, so that every one might know of the reopening. The result was a splendid congregation of several hundred, a large collection, and a fine attendance at Sunday school, with several new teachers on deck for work. The choir, one of the best in the state, was a great factor in the development of the service. Dr. Mooney preached at Poland Springs Sept. 4, to a large congregation.

Augusta.—Rev. A. Francis Walch, pastor. The church opened Sept. 11 with a good-sized audience, considering the fact that the lure of the great out-of-doors is still strong, and many are still away. We are remodeling the vestry, and when the work is completed we shall have ten good, light and comfortable class apartments. With Rally Day, the pastor begins the sixth year of his pastorate. The men are preparing to make things move at once with a vim, and we are looking forward to the most prosperous year in our history.

Massachusetts

Haverhill.—Rev. L. W. Coons, D. D., pastor. Our church opened Sept. 11 with a congregation of two hundred. The trustees, of whom W. E. Ellis is chairman, notified all the people that the canvass to cover the budget for the coming year shows money sufficient to cover all expenses and leave a balance. The Sunday school held a free get-together supper on Sept. 16, and opened Sept. 18.

Longmeadow.—Rev. Albert Hammatt, pastor. Congregations and Sunday school attendance on the opening Sunday were excellent, better than expected. There was a good men's class. Plans are under way for Rally Sunday and for a Protestant Union Rally service.

Lowell.—Rev. Edward C. Downey, pastor. In October, 1919, when the drive to double the membership began, this church had 296 members. It now has 578, which means that in September it must get fourteen more members to go "over the top." Without doubt it will be successful. Sunday school attendance has nearly doubled in the past year. Church attendance attained an average of 204 as against 115 the year before, and many times has been around 300. The church has improved greatly in its financial condition, very nearly doubling its income.

Melrose.—Rev. L. L. Lewis, pastor. The opening services after vacation were held on Sept. 11 with a good attendance. The church school opened on the 18th. The Ladies' Social Circle held their first meeting on Tuesday, Sept. 20. All departments appear to be in a flourishing condition.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. One of the pleasant episodes of the fall opening of the church was the christening of the pastor's grandchild, the little daughter of W. H. Morrison, Jr., of Yonkers, N. Y.

Concord.—Rev. Harold Niles, pastor. Shortly before vacation, it was determined to make improvements on the interior of the church at an expense of approximately $7,000. The Men's Club, one of the largest and most enthusiastic in the church life of the city, pledged $2,500 of that amount, and the Ladies' Aid and other societies pledged their full quotas accordingly. The church parlor has been redecorated and refinished and the old furnishings have been replaced with new rugs and willow chairs and lounges. The woodwork is ivory white and the walls of a light cream tint with hangings of old rose, making a harmonious whole. On the lower floor a hall 36 by 50 feet has been arranged for, with adequate stage and dressing rooms and every other facility for the varied social activities of the church. The kitchen has been enlarged, with a new equipment of dishes and kitchen utensils. These improvements, together with the repainting of the auditorium and the installation of an electric motor supply for the organ, make the church one of the most attractive and convenient in the city. The opening service, Sept. 11, was well attended, and there were three accessions to the church. Prospects point toward the biggest and best year yet. In the afternoon, Mr. Niles preached at Nottingham to a congregation of about sixty.

New York

Perry.—Rev. Clara E. Morgan, pastor. The opening service was held Sept. 11. The church has been repainted and a new hardwood floor laid in the Sunday school room. On the last Sunday in August, a union vacation service was held in the church. Miss Morgan spent her vacation in town, making short trips by automobile. The church will be well represented at the State Convention at Rochester.

Vermont

Springfield.—Rev. Clifford R. Stetson, pastor. The first service after vacation took the form of a pilgrimage to the site of the first meeting-house of the society, at Parker Hill, four miles from town. Here a stone marker was placed last year, and since then the plot of ground has been deeded to the society by Leon Cutler, owner of the farm of which it was a part. About 175 people attended, and with the perfect weather and natural beauty of the place, the service was a marked success. Brief mention was made of those whose names had been connected with the society in the early days, and the optimistic note was struck for the present work of the church. After the service the people remained for lunch under the nearby apple trees.

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UNION MEETING AT KING'S CHAPEL, BOSTON

On Monday, Sept. 12, a gathering of ministers of every faith assembled at King's Chapel, Boston, at 12 o'clock noon, for a union meeting for the purpose of promoting a closer religious fellowship. The Rev. Albert C. Dieffenbach, D. D., editor of the *Christian Register* (Unitarian), presided, and the Rev. Howard A. Bridgman, D. D., editor of the *Congregationalist*, gave the principal address on the subject,

"Next Steps in Christian Fellowship."

"Community churches, which try to fill the needs of all the people of the community, are multiplying," he stated. "The church which is only for the locality may be well and good, but I doubt it." There seems to be need of an overhead organization, not top-heavy like the Interchurch organization, but something that shall give supervision and guidance, and yet not be dictatorial.

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INSTITUTE ON CHURCH EFFICIENCY

Dr. Doremus Scudder, executive secretary of the Greater Boston Federation of Churches, has made plans for an Institute on Church Efficiency to be held Oct. 3-4, at the Church of the New Jerusalem, Bowdoin St., Boston. Dr. Albert F. McGarrah, author of the Gary plan for schools, and for the last two years head of the Department of Church Efficiency of the New Era Movement of the Northern Presbyterian Church, will be in charge of the institute. The sessions of the first day will be for ministers only, and the second day will be for laymen and laywomen.

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THE LAYMEN'S LUNCHEON

Under the auspices of the Universalist Club of Boston, a luncheon will be given, Tuesday, Oct. 4, at 12.15 p. m. at the Boston City Club. Dr. McGarrah, author of the Gary plan for schools and an authority on church efficiency, will be the speaker. The Unitarian Laymen's League, as well as Baptist, Methodist, Presbyterian, New Church, and Episcopal Laymen's organizations, will be represented. Let us all come and help make this a great affair.

To secure reservation for the luncheon, send in your name and $1.25 to V. A. Sears, 53 State St., Boston.

William R. Thomson, President.

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Notices

BOSTON MINISTERS' MEETING

The first meeting of the year will be held in Ballou Hall, 359 Boylston St., on Monday, Sept. 26, 1921, at 11 a. m. The speaker will be Mr. J. Albert Robinson, associated with the Grinnell Co., Inc., of Providence and a director of the American Society of Safety Engineers. The subject will be "Am I My Brother's Keeper?" or "Spiritual Values in the Safety Movement." All ministers in the vicinity are urged to be present.

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DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the New England Passenger Association, Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

Wisconsin, Charles H. Wagner, 508 First St., Wausau.

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PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

New England Passenger Association: Covering all of the New England states. Selling dates Oct. 13-21 inclusive.

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13-21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14-22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13-21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14-22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12-20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds,$4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 ip.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2.50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

A few rooms may be had in private houses at $1 and $1.50 per day. First come, first served.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 Cass Ave.,
Detroit, Mich.

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COMRADES DAY AT DETROIT, SATURDAY, OCT. 22, 1921

Program

2-5 p. m. Biennial Meeting.

Reports of officers and Executive Board.

New Business, including resolutions and recommendations.

Election of officers.

6.30 p. m. Biennial banquet.

National President Ralph W. E. Hunt has requested that every man connected with the Universalist Church attend this meeting, and have a voice in the great work of our Church.

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GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The ninth annual Convention of the General Sunday School Association of the Universalist Church will be held at the Church of Our Father, Detroit, Mich., on Monday, forenoon and evening, Oct. 17, and Tuesday evening, Oct. 18, 1921. The meeting will be for the election of officers and for the transaction of any other business not requiring constitutional amendment. A Sunday school institute will be held on Saturday, Sunday and Monday, for all attendants and on Tuesday for all but ministers.

Carl A. Hempel, Secretary.

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TO STATE TRANSPORTATION AGENTS

There is a time, place and the know-how to accomplish results.

We have the time—October 19-22. Place, Detroit!

The Know-how is, How many men can you report from your state for the Detroit Convention? This we *must know!* Will you please make an effort to forward to the National Transportation Agent the number of men from your state who will attend at Detroit? Remember, we are out for 1500 men, and we want a partial report as soon as possible.

We ask you to write every church in your state and report to headquarters the number of men that will attend the Detroit Convention.

Lewis L. Peck,
National Transportation Agent.

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CORRECTION

The dates of the Michigan Convention are Oct. 5-6, not Oct. 4-5, as stated in the last issue of the *Leader.*

NEW ENGLAND TRANSPORTATION TO DETROIT

Word has just been received that the New England Passenger Association has granted a reduced rate of one fare and one-half from all New England points to the Detroit Conventions. This is contrary to the first announcement which was made, and the change should be noted. Tickets will be issued on the Certificate Plan as for other sections of the country, and will be on sale Oct. 13-21, inclusive.

New England ministers can use Clergy Permits for one-half fare from Albany to Detroit and return, paying full fare from their home stations to Albany and return. Special instructions about purchasing tickets this way will be sent on request.

The best train for Detroit from New England is the Wolverine on the Boston & Albany R. R., leaving Boston, South Station, at 2.10 p. m., Worcester at 3.25 p. m. and Springfield at 4.45 p. m. daily, reaching Detroit at 7.40 a. m. the following day in time for the opening of the morning sessions. To reach Detroit in time for the Ministers' Meeting it will be necessary to leave Boston not later than 2.10 p. m. Monday, Oct. 17. If enough signify their intention of going on this train and reserve Pullman accommodations in advance, special cars will be put at our disposal.

For further information in regard to rates and details write to your state transportation agent or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

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NEW HAMPSHIRE UNIVERSALIST CONVENTIONS

The annual meetings of the New Hampshire Universalist State Convention, the Sunday school, Y. P. C. U. and W. M. A. Conventions, will be held in the Universalist Church in Nashua, on Tuesday, Wednesday and Thursday, Sept. 27, 28 and 29, 1921.

The Sunday School Convention, Rev. Harold H. Niles presiding, will open at 11 o'clock on Tuesday, the 27th, closing at 3.50. The Y. P. C. U. Convention, Miss Edith R. Tolles presiding, will open at 4 p. m. on Tuesday, closing at 10 a. m. on Wednesday. The State Convention, Hon. Hosea W. Parker presiding, will open at 11 a. m., on Wednesday, closing at noon on Thursday. The W. M. A. Convention, Mrs. Arnold S. Yantis presiding, will occupy the time from 1 to 3 o'clock on Wednesday, during the recess of the State Convention.

Invitation

The Nashua parish extends a cordial invitation to all Universalists, delegates and others interested, to attend these conventions. Entertainment consisting of room and breakfast will be given to all who come. Dinners and suppers will be served by the ladies of the church, at the rate of 50 cents for dinner and 35 cents for supper. Those desiring entertainment will kindly write the pastor, Rev. W. H. Morrison, D. D., 8 Auburn St., Nashua, N. H., stating their wishes.

* *

NEW HAMPSHIRE W. U. M. A.

The twenty-eighth annual Convention of the W. U. M. A. of New Hampshire will be held in the Universalist church in Nashua, Wednesday, Sept. 28, at 1 p. m., for the purpose of hearing reports and transacting any other business that may come before the meeting.

Mary S. Cole, Secretary.

* *

NEW HAMPSHIRE Y. P. C. U.

The next annual Convention of the Young People's Christian Union of New Hampshire will be held in the Universalist Church at Nashua, beginning Tuesday, Sept. 27, at 4 p. m., and continuing until Wdenesday, Sept. 28, at 10 a. m. This is for the purpose of hearing reports and electing officers for the ensuing year and the transaction of such other business as may legally come before it.

Elsie Gaskin, Secretary.

MAINE CONVENTION

The ninety-fourth annual session of the Maine Convention will be held in the Waterville Church, Sept. 27-29, for the purpose of amending Art. IV. of the constitution to read: the election of all officers of the convention shall be by ballot except that of the State Superintendent of Churches, which shall be elected by the executive committee; and amending Art. V to read: date of convention: the annual meeting of the convention shall be held in September, the exact date to be determined by vote of the preceding annual meeting or designated by the executive committee; for the election of officers for the ensuing year and the transaction of any other business which shall lawfully be brought before the convention.

Milo G. Folsom, Secretary.

Invitation

The First Universalist Church of Waterville extends a cordial invitation to the Universalists of Maine to meet with them in their annual State Convention on Sept. 26. Provision will be made, as far as possible, to accommodate delegates for lodging, supper and breakfast without charge.

Leon O. Tebbetts,
Chairman Entertainment Committee.

* *

MAINE W. U. M. S.

The twenty-seventh annual Convention of the W. U. M. S. of Maine will be held in the Universalist church at Waterville, on Tuesday, Sept. 27, at 2 o'clock, for the purpose of hearing reports and the transaction of any other business which may legally come before this meeting.

Persis Shedd, Secretary.

* *

MAINE COMRADES' NIGHT

Time: Wednesday, Sept. 28, 1921.
Place: Waterville, Maine.

Please forward to the president report of work accomplished during the year and of work under contemplation. We want to have a complete record Comrades' Night of what each local chapter has definitely achieved.

Rev. Nelson L. Lobdell will speak on "Japan, Its Economic and Social Conditions," and Fred C. Carr, on "What Universalism Means to the Men of Our Church."

We want two hundred men at least present. How many men can you pledge to send?

Lewis L. Peck, President.

* *

MICHIGAN CONVENTIONS

The Michigan State Convention and the Michigan W. N. M. A. Convention will be held at Farmington, Oct. 5 and 6. Farmington is nineteen miles from Detroit and can be reached by electrics from there, or from Plymouth with transfer at Northville.

Wednesday, Oct. 5, 2 p. m. Welcome and response. Convention business. 7.30. Holy Communion, Memorial Service, and Occasional Sermon by the Rev. William Couden of Concord.

Thursday, Oct. 6. 9 a. m. Devotional service, Rev. L. P. Jones. Roll Call of Churches with reports. Convention Business.

11.30. Organization of W. N. M. A. Convention of Michigan. 12.15. Recess. 1.15 p. m., W. N. M. A. Convention.

6 p. m. Fellowship Dinner with final address by Rev. G. H. Ashworth.

Invitation

The Farmington parish, through its pastor, the Rev. Dr. A. B. Beresford, extends open hospitality and urges a big attendance of Michigan Universalists.

William Couden, Secretary

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

Rochester Invites You

The First Universalist Church in Rochester cordially invites Universalists of New York state to attend the Fifty-Hour Convention Oct. 4-6. Delegates and friends will be entertained in Rochester homes. Those who desire hotel accommodations may write the Hotel Seneca or the Whitcomb House, which are near the church. No meals will be served in the church, but adjacent restaurants and lunchrooms will accommodate all at reasonable prices. As all signs point to an unusually large Convention, those planning to attend are urged to write at once for accommodations, stating time of arrival and name, to Mrs. Irving L. Walker, 1500 South Ave., Rochester, N. Y.

William Wallace Rose, Pastor.

* *

W. U. M. S. OF NEW YORK

Official Notice

The twenty-seventh annual Convention of the Women's Universalist Missionary Society of New York State will be held in the First Universalist Church, Rochester, N. Y., Wednesday, Oct. 5.

Annual election of officers will take place, reports will be given by the State Superintendents, and other business transacted. Among the speakers will be Mrs. Marietta B. Wilkins, Matsu Koyama of Tokyo, and Mrs. Leora Lobdell of Shizuoka, Japan.

Edith W. Johnson,
Recording Secretary.

* *

BOOKS OF THE GENERAL CONVENTION

The books of the Secretary of the General Convention close on Sept. 30, 1921. Any amounts to be credited on Quotas, Cent-a-Day, Drive, or pledges of any kind must be in the Secretary's office not later than this date to be credited on this year's account.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

* *

ONTARIO CONVENTION

The annual session of the Universalist Church of Ontario in Caanda will be held Monday and Tuesday, Oct. 17 and 18, in the Olinda Church and Parish House. All Universalists and friends are invited to attend.

This date was selected to enable those in attendance to visit the General Convention in Detroit on the same trip.

L. P. Jones, Pres.
Aymer Burk, Sec.

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

To the State Secretaries; The Annual Reports for the fiscal year ending Sept. 15, 1921, should be filled out and returned to the corresponding secretary on or before Oct. 1, 1921.

Marian W. Lobdell,
Corresponding Secretary
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MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address.

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Crackling

"Do you share your husband's sorrows?"

"Yes, he blames me for everything."—*Louisville Courier-Journal.*

* *

The dominie says that he asked a class of thirty-two children, "What is a duchess?" Thirty-one were discreetly silent, but an eight-year-old ventured, "Somebody who talks Dutch."—*London Chronicle.*

* *

"I hear Charlie's on his feet again."

"Yes, poor boy, his creditors took his car."—*Sydney Bulletin.*

* *

Speaker: "And in conclusion, I ask you to give to your utmost capacity to the sisters for the fund to buy alarm clocks to send out to Uganda to combat the frightful sleeping sickness which reigns there."—*Karikaturen (Christiania.)*

* *

Dr. Sun Yat Sen is by all odds the most interesting man in all China. In season and out of season he has stood for true democracy in China against conservatives and militarists, sometimes at the expense of his life.—*The Christian Century.*

* *

Russian Official: "You can not stay in this country."

Traveler: "Then I'll leave it."

Russian Official: "Have you a passport to leave?"

Traveler: "No."

Russian Official: "Then you can not leave. I will give you twenty-four hours to decide what you will do."—*Cassell's Saturday Journal.*

* *

"What time do you use here, Daylight or Eastern Standard?" asked the week-ender of the hotel porter.

He put down the guest's bag and regarded her thoughtfully. "I can't jes' say about those times," he responded, shaking his head, "I ain't very familiar with them; but I do know that we use de fastes' time; yes, ma'am, we use de fastes'."—*New York Evening Post.*

* *

A little saying from a seven-year-old girl.—Neighbor: "How is your mother this morning?"

Little Girl: "My mother is at the hospital."

Neighbor: "Why! I did not know your mother was ill."

Little Girl: "No, it is my aunt who is ill."

Neighbor: "What is the matter with your aunt?"

Little Girl: "She has a bad headache."

Neighbor: "Why! I did not know any one went to the hospital for a bad headache!"

The little girl, looking up quickly with a very interested, bright look on her face, said, "That is not the real reason, I think; they are spelling things on me."—*Christian Register.*

Rally Day Post Card Invitations for 1921

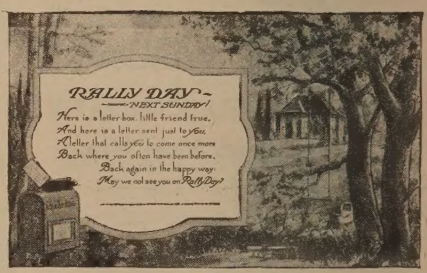
This new line adequately sustains the ideals of attractiveness and beauty which have always been in our plans as providers of forms for the promotion of Sunday School interest.

More than a pretty card, however, is each of the Rally Day cards, which we are here presenting. We have had the valuable help of an experienced Sunday School writer, whose verses have such merit as attendance getters as to give distinctive value to the beautiful designs, with which they are so appropriately related.

Price, $1.25 per 100

COME
Next Sunday
Happy vacations, and happy as well
To hear once again the blessed church bell
To pass once again through the wide church door
And take up the happiest work once more
Be with us Sunday! We know you will come
Back with joy to the dear church home.

No. 66—For Re-opening of Church Service


RALLY DAY
NEXT SUNDAY!
Here is a letter for little friend true,
And here is a letter sent just to you
A letter that calls you to come once more
Back where you often have been before.
Back again in the happy way
May we not see you on Rally Day?

No. 63—For Beginners' Department

RALLY DAY
NEXT SUNDAY
We want the babies on Rally Day!
Come dear little one, come, we pray,
Make a start in the heavenly way,
Come to our school on Rally Day.

No. 62—For Cradle Roll

Rally Day
NEXT SUNDAY!
Here is a flock of happy birds
Each the bearer of loving words
Each with a summons for you to-
Come
Rally Day Sunday to our school home
Come with a prayer and a song of cheer
Back for a glorious Sunday School year!

No. 64—For Primary and Junior Departments

Rally Day
Next Sunday!
Many work in many ways
Some great edifice to raise,
So when many work as one
Blessed things for Christ are done.
Come, Rally Sunday, lead this rule
In our own dear Sunday School
Each to help—and more to think
Daily to the best of work.

No. 65—For Intermediates, Seniors and Adults

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